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"God said, Let there be light; and there was light."—Gen. i. 3.

BEAUTIES
OF
PRIMITIVE CHRISTIANITY,
FOR
Believing and Unbelieving, Converted and Unconverted
JEWS AND GENTILES:
OR,
THE AUXILIARY AND SUPPLEMENTARY GUIDE,
TO THE
BELIEF AND PRACTICE OF CHRIST'S FRIENDS
OF
ALL NATIONS.

Designed to help in establishing a complete Union between all Churches,
of every Denomination of Christians in every part of the globe; and to
assist in extending the true worship, praise, and glory of God; and
to help in facilitating the universal coming in of the Jews,
with the GENTILES, into the CHURCH OF GOD; and to aid
in spreading universal peace, happiness, harmony,
and love, among mankind, of every people,
kindred, tongue, nation, and
language.

DESIGNED ALSO,

To be read in Public Schools, Private Families, Moral and Religious So-
cieties, Assemblies, and Congregations, and in Churches,
until the end of the world.

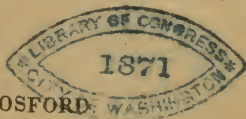
BY FRIEND SETH LEONARD,

A Minister and Preacher of the Everlasting Gospel, by the Will and Commandment
of God.

ALBANY:

PRINTED BY E. & E. HOSFORD.

1825.



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NORTHERN DISTRICT } To wit:
OF NEW-YORK.



BE IT REMEMBERED, That on the twenty-seventh day of May, in the forty-ninth year of the Independence of the United States of America, A. D. 1825, Seth Leonard, of the said District, hath deposited in this office, the title of a Book, the right whereof he claims as author and proprietor in the words following, to wit:—"God said, Let there be light; and there was light," Gen. i. 3. Beauties of Primitive Christianity, for believing and unbelieving, converted and unconverted Jews and Gentiles; or the Auxiliary and Supplementary Guide, to the belief and practice of Christ's Friends of all nations. Designed to help in establishing a complete Union between all Churches, of every Denomination of Christians, in every part of the globe; and to assist in extending the true worship, praise, and glory of God; and to help in facilitating the universal coming in of the Jews with the Gentiles, into the Church of God; and to aid in spreading universal peace, happiness, harmony, and love, among mankind, of every people, kindred, tongue, nation, and language. Designed also, to be read in public schools, private families, moral and religious societies, assemblies, and congregations, and in churches, until the end of the world. By friend SETH LEONARD. A Minister and Preacher of the Everlasting Gospel, by the Will and Commandment of God." In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned;" and also, to the act entitled "An act supplementary to an act, entitled 'An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of Designing, Engraving and Etching historical and other prints."

R. R. LANSING, Clerk
of the Northern District of New-York.

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PREFACE.

Christians do most adorn the name,
When lamblike temper is their aim ;
Harmless as doves, as serpents wise,
Faith, hope, and charity their prize.

God has made known his will to mankind, in various ways, from age to age, both previous to, and after the time of Christ's being visible on the earth :—Instilling into their minds a belief in the Supreme Being, the Great Spirit, the Almighty God, and the principles of devotion, prayer, worship, &c. and of a future state of rewards and punishments ; all, in a greater or less degree, according to the light manifested to mankind in different places and at different times.

In looking over the numerous Creeds and Confessions of Faith, formed in different ages and in different countries, it is very interesting to the friends of righteousness, to perceive a general agreement of sentiment in the greater part of the fundamental principles of divine truth. Differences in minor, and often times non-essential things are indefinitely numerous, while the leading and most essential features of the Christian system are more generally maintained : For many of the fundamental principles of the Gospel have been acknowledged by almost all the professed friends of Christ in the different parts of the globe, in all ages of the Christian Church.

While we take this general survey of the Christian world, and find our high obligations of gratitude to God, it is not to be forgotten that the professors of Christianity are (June 22, A. D. 1825, and A. L. 5825,) divided into a number of different classes, alienated, to a considerable degree, from each other, both from a want of intercourse and correct information, and also from some real differences in sen-

timent and practice. Yet, it is hoped, that this publication will have a tendency to promote that charity, brotherly kindness and love, morality and agreement, which are the bonds of Christian Union, and the Beauties of Primitive Christianity.

Above all things, we ought and are commanded to put on charity ; for charity is a friendly, pleasing, heavenly, happy principle ; attaches men to one another, fills the soul with love to God and good will to men ; and circulates lasting joy from heart to heart. “ Charity never faileth.” Charity will continue when unknown years shall cease to roll, when “ time shall be no more,” and as long as eternity shall endure or God exist : For “ God is love.”

In faith and hope the world do disagree ;

But all mankind’s concern is charity.

Therefore, may we never dispute about any doctrinal tenet or principle, which cannot be clearly, fairly, fully, plainly, and accurately proved by the Scriptures, or undeniably demonstrated to every rational, intelligent human being. Nay, we ought not to quarrel at all, but we may with propriety *reason* with candour, for the purpose of enlightening and edifying each other in useful, scriptural, gospel knowledge, in the way of righteousness ; and for increasing and establishing Christian Union and Fellowship among mankind.

We say *reason*, because, can subordinate beings, in a moral point of view, be accountable for their thoughts, words, or actions, when they have no reason ? Hence may we not decisively conclude, that *Reason* and *Liberty*, or *Freedom*, or *Power given us to act or not to act*, constitute our accountability ? For if we have *no reason*, how can we think, speak, or act aright ? And if our bodies are in every respect, fast bound, how can we act at all, except in our hearts or thoughts ? Are we not then, at all times, when possessed of reason and liberty to act or not to act, accountable for our thoughts, words, and deeds ?

We sincerely hope that the Beauties of Primitive Christianity may be universally known, and aid in cementing the great brotherhood of mankind into happy, charitable, united, friendly, virtuous societies; and help to guide those societies, all future generations, and mankind individually and collectively, safely and joyfully along in the way which leads to their long sought, eternal rest;—their final, happy home, the paradise of God. “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.”

Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments: As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore, *Psalm cxxxiii.*

We, therefore, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of PEACE, *Eph. iv. 1, 2, 3.*

Finally, may universal Peace, Love, and Friendship spread and extend from clime to clime, and from shore to shore, and from sea to sea, and from heart to heart, ‘till earth’s grand family shall be of one heart and one soul;’ and, till “all the ends of the earth shall see the salvation of the Lord;” and the will of God be done in earth as it is in heaven, and sin and sorrow, vice, pain, and wo, be no more; but celestial virtue and celestial happiness reign uncontrolled in every breast, in every heart, of the inhabitants of this terraqueous globe. That peace, virtue, and true religion may soon universally abound, is the constant and ever sincere prayer of The Friend to mankind.

SETH LEONARD.

Bethlehem, June 22, A. D. 1825, and A. L. 5825.

Be mute, my pen, my tongue, my heart and hand, for ever, to all that's bad ; but nobly employed to contrive, speak, do, and write all that's good, heavenly, and divine.

☞ FRIEND ! { " Love the Lord thy God with all thy heart : "

☞ FRIENDS ! { " Love thy Neighbour as thyself. "

☞ FRIENDS ! { " Love your Enemies : "

☞ FRIENDS ! { Love all Mankind.

" I say unto you," said Christ, " Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you : That ye may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. "

Free salvation to all who believe in God and Christ, and practice every virtue.

Christianity, that cause divine !

Leads to eternal joys above ;

It does with faith, hope, virtue shine,

Founded on Charity and Love.

S. L.

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SKETCHES

OF

THE LIFE OF THE AUTHOR.



1. FRIEND SETH LEONARD, was born, June 22, A. D. 1789, in the town of Bridgewater, county of Plymouth, and State of Massachusetts, in the United States of America. He received the principal part of his education in the State of Vermont. The principal part of his life, thus far, after he had received his education, has been employed in teaching the various branches of literature, and, for many years before, and while writing this book, he was employed as a public teacher in the State of New-York.

2. He is one of the seven sons of Dr. Nathan Leonard. He has six brothers, and six sisters. His father was also born in Bridgewater, Mass. Anstress Leonard, his mother, the only child of Noah Kent, was born in Rehoboth, Massachusetts.

3. He was under very serious, powerful, and lasting awakenings, impressions, and convictions, when about fourteen years old. He was converted from nature's darkness to God's marvellous light ; from the power of sin and sathan to God ; from nature to grace ; born again, initiated into, and became a member of the kingdom, and family of Christ-God's Church, his soul filled with glory, love, and happiness, to the inexpressible joy of his heart, when about sixteen years of age. He then immediately embraced, and publicly professed the christian religion, and lived in the happy enjoyment of this heavenly gift of God to men.

4. He searched the scriptures daily ; and without ceasing, prayed to God to direct him in the duty of baptism, and to direct him in all other moral, religious and social duties and ordinances, which God requires of men. And, as soon as, after his conversion, he saw his duty clearly, concerning baptism, he was baptized in White River, by Thomas Skeel, a preacher of the gospel, " and he went on his way rejoicing."

5. *A brief account of his conversion and call to the ministry.*—I was, says he, (as he has often declared in many

populous assemblies, and in private conversation,) awakened, as you shall hear, in the manner following, viz : When I was about fourteen years old, I went one day into a field of clover to pick and heap some stone that was among the grass. While I was busily employed in this work, I became as it were almost insensible to what I was doing, hardly knowing where I was ; when, lo ! instantly there shone around about me a light above the brightness of the sun. It appeared to be in a circular form, at the distance of about ten yards, equally distant from me, which light I could plainly distinguish from the shining of the sun, as it was much brighter. While I was thinking on this strange appearance, hardly knowing whether I was in the body or out, I heard, as it appeared to me, a voice in the air, saying unto me, Go down to the house, and warn thy brothers and sisters to seek salvation. Three of them were older, and the rest younger than myself. They were then in the house. I left my work, and went immediately to the house, but as I entered the room where they were, I found them very merry, telling stories, jesting and laughing heartily ; on this account I passed through into another room, and sat me down to weep, tears fast trickling down my cheeks, accompanied with deep sighs and bitter lamentations. After this, when alone, I would resolve that I would warn not only my brothers and sisters, but every body I see, to break off their sins by righteousness, and repent of their wickedness, and live holy to God. Though these resolutions were formed perhaps hundreds of times, yet they were not put in execution for two years. In which time I lived a sober, melancholy life ; yet I attended to my school and other employments, as usual, but did not join in plays, merriments, recreations, or amusements ; but was, as it were, by myself. A great portion of my time was spent in deep meditation about God, the works of God, and religion, searching the scripture daily, and trying to understand them rightly. At the time of my first awakening I thought I was the worst of sinners. My sins rose before me like mountains. These convictions continued more or less with me until I found salvation to the inexpressible joy of my soul. But at times these convictions partially wore away ; but at other times would return more powerful than ever. I often prayed, saying, O ! God have mercy on me, and convert my soul—let me have some revelation from heaven, or send some kind angel to convince me of the

realities of religion, yet I believed there was a religion which might be enjoyed by men, though I did not enjoy it. At length one day after a long meditation and earnest prayer, as I walked along, I came to a beautiful grove of butternuts, and the earth spread with a thick carpet of grass ; here I kneeled down, and addressed the throne of grace, saying, Here I am a poor wicked sinner, have mercy on me, I give myself away, it is all I can do.

6. When, lo ! instantly I heard, as it appeared to me, a voice from heaven, saying, Thy sins are forgiven thee. My heart, in a moment, was filled with that happiness which the wit of man cannot describe, nor the tongue of angels express. I arose from my humble position, and all around me appeared glorious—all nature seemed to rejoice, and sing praise to God in the highest strains ; and I shouted aloud for joy, saying, Glory to God in the highest, and on earth peace, good will towards men. My rejoicing and praises to Almighty God made the woods re-echo with my loud hallelujahs. My tongue was loosed, and to the first person I saw, I declared how great things the Lord had done for my soul. I then commenced the work to which God had called me ; testifying to all the realities of religion, and exhorting them to turn to God with full purpose of heart, to repent of their past sins, and commit no more, and bring forth fruits meet for repentance.

7. Then, after this, for a long time, the following impressions seemed to be all the time in my mind, sounding in my ears, viz : Go, preach the gospel to the world of mankind. At other times the following words would come to me, Woe is me if I preach not the gospel. These two heavenly injunctions frequently came alternately with great force upon my mind. At length I concluded to comply with what appeared plainly to be my duty. I told it to some, and accordingly there was a meeting appointed for me. I attended, and spake to a numerous crowd of people. But it appeared to me that my abilities were so small, my manner and expression so flat and insipid, that it could not be that I was called to preach the gospel. Therefore I refused to attend another meeting in this way for a long time, though often urged to do it. Some years passed away and I attended to my studies ; and at length I grew cold in religion, and I almost neglected to attend to my former de-

votions : the spirit seemed to have been withdrawn from me, and at length I neglected my duty entirely.

8. But oftentimes I would be alarmed at my situation, and would begin to pray, and then I would have some hopes and some consolation. Then I would be determined to take up my cross, and do my duty. Thus many years of my life passed along, my time constantly employed in the things of this world. Sometimes serious, and attending meetings, and trying to preach ; and then again neglecting my duty, and becoming indifferent to the matters of religion. At length, however, God again blessed and called me to arise and let my light shine, and not suffer the talent he had given me to lie any longer buried in the earth.

9. So I finally determined to, and earnestly prayed to God I might for ever bid the world adieu, as it respects earthly riches, or sinful pleasures, and wholly devote my time, my all to the good and final happiness of my fellow mortals, and to the honour, praise, and glory of that God, in whom I put my trust, and who, out of his tender mercies, has called me from nature's darkness to his marvellous light.

1. NOTE BY THE FRIENDS.—He is a man of uncommon mildness of temper of a tender heart, not easily provoked to anger, or wrath, but of a forgiving disposition. The needy always find relief in him, if it is in his power to help them. Though he seemed not to repine at the many perplexing scenes, disappointments, troubles and misfortunes he has passed through, yet it is evident that they were the primary causes which for many years prevented him from preaching; yet he still showed the same mildness of temper. His neglect of his duty in preaching, doubtless was the cause of his being left to himself ; and then he ran into an indifference in matters of religion. At length he was brought to see himself again : and then he began to reflect on his past life, and wept bitterly. He then said, I must take heed to my ways, lest after I have preached to others, I, myself be a cast away.

2. Being asked, one day, if he could give any directions for the cure of drunkenness, readily replied that he could. He said that the following method, if practiced, would effectually cure any person of this disorder, however bad they may have the disease. He then goes on to give the direction, which is as follows, viz : Those who are in a habit of frequently drinking to excess, and have an uncommon thirst or hankering for it, must leave it off entirely, unless

they can govern their appetites to a quantity that will not injure them. This plan will have the desired effect. He then lifted up his hands and said, May peace, love, harmony, and true religion spread universally over the *four* quarters of the earth ; may the *four* cardinal virtues, Prudence, Temperance, Justice, and Fortitude, be strictly followed and possessed by all mankind ; may every moral and every social virtue, and every truly religious principle actuate every person within the *four* cardinal points ; may the *four* grand divisions of religion become purified, as the gold seven times tried, or refined in the fire, that whatever is wrong or erroneous in them, may be laid aside, and nothing but purity itself remain ; that the happiness of man might abound, and God be glorified.

☞ **Virtue and Virtuous deeds leading to Happiness.**—“Being fruitful in every good work, and increasing in the knowledge of God,” and in righteousness, and in true holiness.

Repentance.
Faith, Belief,
Hope.
Charity, Liberality.
Love.
Humility.
Condescension.
Self denial of all ungodliness,
Self denial of all unrighteousness.
Innocence, Harmlessness,
Prayer,
Heavenly mindedness,
Fidelity, Integrity,
Constancy,
True worship.
Pure and undefiled religion,
Righteousness,
Holiness, Godliness,
Love to God,
Love to friends,
Love to neighbours,
Love to enemies,
Love to all mankind,
Love to Christ,
Christ's Friends,
Friends of God,
Wisdom, Heavenly wisdom,
Contemplation,
Justice,
Benevolence, Generosity,
Correctness, Plain-heartedness,
Industry,
Purity,
Diligence,
Goodness,
Sincere conversation,
Instructive conversation,
Truth,
Blessing,
Compassion, Pity,
Tender-heartedness,
Cheerfulness,
Mercy,
Thankfulness,
Pure heart, Piety,
Temperance,
Quietness, Moderation,
Prudence,
Peace,
Reconciliation,
Uniformity, Candour,
Resignation,
Honesty,
Alms,
Meekness,
Forgiveness,
Patience,
Pitifulness,
Mildness,
Praising God,
Good will,
Friendship,
Fasting,
Chastity,
Sobriety,
Doing good,
Perseverance,
Virtue,
Virtuous deeds,
Joy,
Happiness, Eternal rest and glory,
Heaven, Eternal salvation,

☞ **BE VIRTUOUS—BEAR MUCH GOOD FRUIT.**

Impenitence, Procrastination.
Unbelief, Disbelief, Faithless.
Doubt.
Covetousness, Stinginess.
Hatred.
Pride, Boasting, High-mindedness.
Stubbornness, Self-will.
Self gratification in all ungodliness.
Self gratification in unrighteousness.
Guiltiness, defiled with wickedness.
Blasphemy, Filthy conversation.
Mischievous evil thoughts.
Unfaithfulness, Promise-breaking.
Inconstancy.
Idolatry, Superstition, & Tradition.
Delusion, Heresy, and Bigotry,
Unrighteousness.
Ungodliness, Unholiness.
Hatred to God.
Hatred to friends.
Hatred to neighbours.
Hatred to enemies.
Hatred to all mankind.
Hatred to Christ.
Christ's enemies.
Enemies of God.
Ignorance, wilful ignorance.
Thoughtlessness.
Injustice, Deceit.
Niggardness, Ungenerousness.
Lying, Deception, Gambling.
Slothfulness, Laziness.
Impurity.
Idleness.
Wickedness.
Foolish jesting, trifling conversation.
Idle talking, wicked conversation.
Falsehood, false witness.
Cursing, Swearing.
Unfeeling disposition of heart,
Hard-heartedness.
Melancholy.
Unmercifulness.
Unthankfulness.
Impure heart, Impiety.
Intemperance, Excess.
Unquietness, Wrath, Rashness.
Imprudence, Wastefulness.
Quarrel, War.
Strife, wicked contention.
Backbiting, Slander.
Unreconciledness, Unresignedness.
Dishonesty, Theft, Fraud, Knavery.
Oppression.
Haughtiness, high-minded disposition.
Revenge.
Impatient, Fretfulness.
Rashness.
Cruelty.
Cursing God, Swearing.
Ill-will, Malice.
Envy,
Gluttony.
Adultery, Fornication.
Drunkenness.
Doing evil.
Despair, Murder.
Vice.
Vicious deeds.
Sorrow, Torment, Wretchedness.
Misery.
Hell, Eternal damnation.

☞ **Vice and Vicious deeds leading to Misery.**—“For “we are sure that the judgment of God is according to truth, against them which commit such things,” such wickedness.

☞ **BE NOT VICIOUS—BEAR NO EVIL FRUIT.**

BEAUTIES

OF

PRIMITIVE CHRISTIANITY:

OR, THE

AUXILIARY AND SUPPLEMENTARY GUIDE.

HYMN I.

THE CELESTIAL UNION.

1. COME citizens and friends so dear
Who can assist to sing, draw near ;
If any will not, lend an ear,
Yet we will banish hate and fear
And live in heavenly Union.
2. Why should the Turk the Jew contemn,
The Jew the Christian reprehend ;
And Christians every sect condemn,
But those who think alike with them,
And thus destroy this Union ?
3. Why quarrel thus about a name,
Are not saints ev'ry where the same,
And all are more or less to blame,—
But those are sure deserving fame
Who promote Christian Union ?
4. If God be Father of us all
And plac'd us on this earthly ball,
Should not Christians great and small
Each one the other brother call,
And live in friendly Union ?
5. No parents can delight to see,
Their children plung'd in misery ;
But rather they should happy be
And live in love and harmony,
And thus cement this Union.

6. The Christian's path, if we attend,
Will guide us safely to the end ;
Then every soul let us befriend,
And charity to all extend,
And thus complete this Union.
 7. Soon may this be the joyful case
When hatred, discord, for ever cease.
And love and everlasting *Peace*,
Reign unconfin'd in every place,—
The Celestial Union.
-

Some for this Creed, some for that Creed !
Some for no Creed, some agree !
Yet may mankind all be united,
And live in Love, Peace, Purity.

“ For God sent not his Son into the world to condemn the world ; but that the world through him might be saved.” The door is, therefore, opened, the way is described, the true light hath appeared, and the true Messiah hath come—through him we “ can obtain the salvation which is in Christ Jesus with eternal glory.”

CHAPTER I.

TO JEWS AND GENTILES.

The Scriptures of the Old Testament, (as well as the New,) are the genuine writings of those whose names they bear, or to whom they are ascribed, and give a true account of the Mosaic Dispensation, as well as of the Historical Facts, the Divine Commands, the Moral Precepts, and the Prophecies which they contain.

1. THAT part of the Bible, which is called the scriptures of the Old Testament, contains a great variety of very different compositions, some historical, some poetical, some moral and preceptive, some prophetical; written at different times, and by different persons, and collected into one volume by the care of the Jews.

2. That these books were all written by those whose names they bear, or to whom they are ascribed, there is not the least reasonable ground to doubt. They have been always considered as the writings of those persons by the whole Jewish nation, (and the Jews were most interested in their authenticity, and most likely to know the truth,) from the earliest times down to the present: and no proof to the contrary has ever yet been produced.

3. That these writings have come down to us in the same state, or with the same sense and meaning, in which they were originally written, as to all essential points, there is every reason to believe. The original manuscripts were long preserved among the Jews. A copy of the book of the law was preserved in the ark; it was ordered to be read publickly every seven years, at the feast of the tabernacles, as well as privately, and frequently, in every Jewish family.

NOTE.—I cheerfully take this opportunity of gratefully acknowledging, that, in the course of this work, I have extracted many passages of scripture and put them together so as to harmonize and explain each other. I have also extracted some from eminent, amiable, elegant, worthy, modern writers. I have quoted the scriptures as they are in the present version, and have marked them with appropriate quotations, as may be seen in the course of this work. I have not, however, marked the extracts which I have made or taken from other writings:—This was done with a view to distinguish the quotations from the scriptures, from all other writings.

4. There is a copy still extant, of the five books of Moses, which are called the Pentateuch, taken by the Samaritans, who were bitter enemies to the Jews, and always at a variance with them; and this copy agrees, in all material instances, with the Jewish copy.

5. Near three hundred years before Christ, these scriptures were translated into Greek, and this version, called the Septuagint, agrees also in all essential articles with the Hebrew original. This being very widely spread over the world, rendered any considerable alteration extremely difficult: And the dispersion of the Jews into all the different regions of the globe, made it next to impossible.

6. The Jews were always remarkable for being most faithful guardians of their sacred books, which they translated repeatedly, and compared most carefully with the originals, and of which they even numbered the words and letters. That they have not corrupted any of their prophetic writing appears from hence; that we prove Jesus to be the true Messiah from many of those very prophecies which they have themselves preserved. Their invincible fidelity to their sacred books led them to preserve them pure, and not to suffer them to be altered or suppressed under any consideration whatever. And their credit is still further established by this circumstance, that our Saviour, though he brings many heavy charges against the Scribes and Pharisees, yet never once accuses them of corrupting or falsifying any one of their sacred writings.

7 It is beyond a doubt certain, that these writings give a true and faithful account of the various matters which they contain. Many of the principal facts and circumstances related in them, are mentioned by the most ancient heathen authors. The first origin and creation of the world out of chaos, as described by Moses; the formation of the sun, the moon, and stars, and afterwards of man himself; the dominion given him over other animals; the

NOTE BY THE FRIENDS.—This book was selected, arranged, compiled, and written with great care, much charity, and unwearied pains, by FRIEND SETH LEONARD, for the benefit, good, and happiness of mankind,—keeping in view the glory, praise, and true worship of God. And it is hoped that it will be, on strict, impartial, candid, and thorough examination, found to be “profitable, for doctrine,” “for instruction in righteousness,” “that the man of God may be perfect, thoroughly furnished unto all good works.”—And that Jews and Gentiles “might believe that Jesus is the Christ the Son of God, the true Messiah,” “and that believing ye might have life through his name,” and “rejoice with exceeding great joy.”

completion of this great work in six days ; the destruction of the world by the deluge ; the circumstance of the ark and the dove ; the punishment of Sodom by fire ; the ancient rite of circumcision ; many particulars relating to Moses ; the giving of the law, and the Jewish ritual ; the names of David and Solomon, and their leagues with the Tyrians, these things and many others of the same sort, are expressly mentioned, or plainly alluded to, in several Pagan authors of the highest antiquity and the best credit.

8. And a very bitter enemy of the Jews, as well as of Christians, the emperor Julian, is, by the force of evidence, compelled to confess, that there were many persons among the Jews divinely inspired ; and that fire from heaven descended on the sacrifices of Moses and Elijah. Add to this, that the references made to the books of the Old Testament, and the passages quoted from them by our Saviour and his Apostles, is a plain proof that they acknowledged the authority of these writings, and the veracity of their authors.

9. It is true, indeed, that in the historical books of the Old Testament, there are some bad characters and bad actions recorded, and some very cruel deeds described ; but these things are mentioned as mere historical facts, and by no means approved or proposed as examples to others. And excepting these passages, which are comparatively few in number, the rest of those sacred books, more especially Deuteronomy, the Psalms, Proverbs, Ecclesiastes, and the Prophets, are full of very sublime representations of God and his Attributes ; of very excellent rules for the conduct of life, and examples of almost every virtue that can adorn human nature.

NOTE BY THE FRIENDS.—The Bible, as a book, may be compared to the world—both animal and vegetable. As the world contains a great variety of herbs, fruits and flowers, some very useful, and some not so useful—a great variety of hills and dales, barren and fruitful soils—a great variety of trees, shrubs and bushes, some bearing very good, and some not so good fruit—a great variety of beasts, fish, fowls insects and reptiles, some very useful for man, and some not so useful—some very peaceable, harmless and docile, and some very turbulent, voracious and war-like. Of these varieties of creation a wise man can select enough for his aid, support, comfort and use. So it is with the Bible : it contains a very great variety of writings, some big with very useful instructions, some more barren and less useful. But as the high barren mountains, and the barren wastes, serve to hold the world together, so the less important parts of the Bible serve to hold it together, and not to suffer the great chain to be defective or broken. And if man would follow or adhere to the dictates of wisdom, he might select enough out of the writings of the Bible to direct him in the right way, in every station of life. The Beauties of Primitive Christianity may be com-

10. And these things were written at a time when all the rest of the world, even the wisest and most learned, and most celebrated nations of the earth, were sunk in the grossest ignorance of God and true religion; were worshipping idols, brute beasts, and works of their own hands, and indulging themselves in the most abominable vices.

11. It is a most singular circumstance, that a people in a remote, obscure part of the world, very inferior to several heathen nations in learning, in philosophy, in genius, in science, and in all the polite arts, should yet be so infinitely their superiors in their ideas of the Supreme Being, and in every thing relating to morality and religion. This can be accounted for, no otherwise, than on the supposition of their having been led to these things by the Spirit of God, and of their having been really favoured with those divine revelations, which are recorded in the books of the Old Testament.

12. With respect to the prophecies which they contain, the truth of a great part of these has been infallibly proved by the exact fulfilment of them in subsequent ages, such as relating to our Saviour, (which will be hereafter taken notice of and specified,) to Babylon, to Egypt, to Edom, to Tyre and Sidon. But those which refer more particularly to the dispersion of the Jews are so very numerous and clear, and the accomplishment of them, in the present state of the Jews, is a fact which obtrudes itself, at this moment, so irresistibly upon our senses, that we cannot forbear presenting to the reader some of the most remarkable of those predictions.

13. It was foretold by Moses, that when the Jews forsook the true God, "they should be removed into all the kingdoms of the earth, should be scattered among the heathen, among all people, from one part of the earth even unto the other; should become an astonishment, a proverb, and a by-word, among all nations; and, that among those nations they should find no ease, neither should the

pared to the best selection of the best of the fruits of the earth, all well selected of the choicest kind, all instructive and useful, all edifying and important, all suited to the capacity and state of man, all tending to the present and future happiness of all who will adhere to the important instructions, precepts and doctrine therein contained. And as Christ was born in Bethlehem, so the writer and compiler of the *Beauties of Primitive Christianity*, was called out of Bethlehem, to publish this book to the world, to unite the whole human family in matters of religion; and thus to form one grand, united, virtuous family and brotherhood of all the kingdoms, nations and people of the earth.

sole of their foot have rest ; but the Lord should give them a trembling heart, and a failing of eyes, and sorrow of mind, and send a faintness into their hearts in the land of their enemies ; so that the sound of a shaken leaf should chase them.”*

14 The same things are continually predicted through all the following prophets : “ That God would disperse them through the countries of the heathen ; that he would sift them among all nations, like as corn is sifted in a sieve ; that in all the kingdoms of the earth, whither they should be driven, they should be a reproach and a proverb, a taunt and a curse, and an astonishment and a hissing ; and that they should abide many days without a king, and without a prince, and without a scribe, and without an image, and without an ephod, and without a teraphim.”†

15 Had any thing like this, in the time of Moses or of the prophets, ever happened to any nation in the world ? Or was there in nature any probability that any such thing should ever happen to any people ? That when they were conquered by their enemies, and led into captivity, they should neither continue in the place of their captivity, nor be swallowed up and lost among their conquerors, but be scattered among all the nations of the world, and hated and persecuted by all nations for many ages, and yet continue a distinct people ? Or could any description of the Jews, written at this day, be a more exact and lively picture of the state they have now been in for many ages, than those prophetic descriptions, especially that of Moses, given more than three thousand years ago ?

* Deut. xxviii. 25. Lev. xxvi. 33. Deut. iv. 27. Deut. xxviii. 64.—
Deut. xxviii. 37. Deut. xxviii. 65. Lev. xxvi. 36.

† Ezek. vi. 8. Ezek. xi. 17. Ezek. xi. 16. Ezek. xii. 15. Ezek. ~~xx~~ 34.
Ezek. xxii. 15. Amos, ix. 9. Jer. xxiv. 9. Jer. xxv. 18. xxix. 18. Ho-
sea, iii. 4.

CHAPTER II.

TO JEWS AND GENTILES.

The predictions delivered by the ancient prophets, and fulfilled in our Saviour, show that he was the true MESSIAH expected by the Jews, and that he came into the world by divine appointment, to be the Great Deliverer and Redeemer of mankind.

1. THE word MESSIAH signifies *anointed* ; that is, a person appointed to some high station, dignity, or office ; because originally among the eastern nations, men so appointed, particularly kings, priests, and prophets, were anointed with oil. Hence the word Messiah means the person pre-ordained and appointed by God himself, to be the great deliverer of the Jewish nation ; and not only of the Jewish nation, but the Redeemer of all mankind. The word CHRIST means the same thing ; that is, *anointed* : and the word JESUS means *Saviour*, as it is recorded, “ And she shall bring forth a son, and thou shalt call his name JESUS ; for he shall save his people from their sins.”*

2. Now it was foretold concerning the Messiah, or Shiloh, that he should come before the sceptre departed from Judah, that is, before the Jewish government was destroyed ;† and accordingly Christ appeared a short time before the period when the Jewish government was totally overthrown by the Romans.

3. It was foretold, that he should come before the destruction of the second temple. “ The desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts ; the glory of this latter house shall be greater than of the former.”‡ Accordingly Christ appeared some time before the destruction of the city and the temple of Jerusalem by the Romans.

4. It was foretold that he should come at the end of four hundred and ninety years after the re-building of Jerusalem, which had been laid waste during the captivity of the Jews in Babylon, and that he should be cut off ; and that afterwards the city and sanctuary of Jerusalem should

* Matt. i. 21. † Gen. xlix. 10. ‡ Haggai ii. 7, 9.

be destroyed and made desolate.* And accordingly, at what time soever the beginning of the four hundred and ninety years, can, according to any fair interpretation of the words, be fixed, the end of them will fall about the time of Christ's appearing : and it is well known how entirely the city and sanctuary were destroyed by the Romans some years after he was cut off and crucified.

5. It was foretold, that he should perform many great and beneficial miracles ; that the eyes of the blind should be opened, and the ears of the deaf unstopped ; that the lame man should leap as a hart, and the tongue of the dumb sing ;† and this we know was literally fulfilled in the miracles of Christ ; the blind received their sight, the lame walked, the deaf heard.

6. It was foretold, that he should die a violent, ignominious death, that he should be wounded for our transgressions, and bruised for our iniquities ; that the chastisement of our peace should be upon him ; and that with his stripes we should be healed ; that God would lay on him the iniquity of us all.‡ All which was exactly accomplished in the sufferings of Christ, “ who died for our sins, the just for the unjust, that he might bring us to God.”§

7. It was foretold, that to him should the gathering of the people be ; and that God would give him the heathen for his inheritance, and the utmost parts of the earth for his possessions,|| which was, or will be punctually fulfilled by the wonderful success of the gospel, and its universal propagation through the world.

8. Lastly, many minuter circumstances were told of the great Spiritual Deliverer, or Redeemer that was to come : That he should be born of a virgin ; that he should be of the tribe of Judah and the seed of David ; that he should be born in the town of Bethlehem ; that he should ride upon an ass in humble triumph into the city of Jerusalem ; that he should be a man of sorrows, and acquainted with grief ; that he should be sold for thirty pieces of silver ; that he should be scourged, buffeted, and spit upon ; that he should be numbered with the transgressors, that is, should be crucified, as he was, between two thieves ; that he should have gall and vinegar given him to drink ; that they who saw him crucified should mock at him, and at

* Dan. ix. 25, 26. xii. 11. Jer. xxvii. 22.

† Isaiah xxxv. 5, 6.

‡ Isaiah liii, throughout, and Dan. ix. 26.

§ 1 Pet. iii. 18. || Psalm ii. 8.

his trusting in God to deliver him ; that the soldiers should cast lots for his garments ; that he should make his grave with the rich ; and that he should rise again without seeing corruption.* All these circumstances, it is well known, were foretold, and, to the greatest possible exactness, fulfilled in the person of Christ.

9. What now shall we say to these things ? Here are upwards of twenty different particulars, many of them of a very extraordinary nature, which, it was foretold, seven hundred years before our Saviour was born, would all meet in him, and which did all actually meet in his person.

10. Is not this a most extraordinary consideration ?— There are but three possible suppositions that can be made concerning it : either that this was a mere fortuitous coincidence, arising entirely from chance and accident, or that these prophecies were written after the events had taken place ; or lastly, that they were real predictions, delivered many years before these events came to pass, and all fulfilled in Christ. That any one should by chance hit upon so many things, which should all prove true, and prove true concerning one and the same person, though several of them were of such a nature as were unlikely to happen *singly*, and by far the greater part of which had never before happened *singly* to *any person whatever* ; this, exceeds all bounds of credibility, and all power of conjecture or calculation.

11. That these prophecies were not written or delivered after the things predicted had happened, is most certain ; because they are found in books which existed long before these events came to pass, that is, in the books of the Old Testament ; and the Jews themselves acknowledge that these prophecies were in these books exactly as we now see them many hundred years before Christ came into the world.

12. The books themselves were in their own keeping, who would undoubtedly take effectual care that nothing should be fraudulently inserted in them. The Jews were our librarians. The prophecies were in their custody, and are read in all their copies of the Old Testament as well as in ours. They have never called in question or doubted their authenticity.

* Isaiah vii. 14 ; Mich. v. ; Zech. ix. 9 ; Isaiah liii. 3. ; Zech. xi. 12 ; Isaiah l. 6 ; Isaiah liii. 12 ; Psalm lxxix. 21 ; Psalm xxii. 7, 8, 12 ; Isaiah liii. 9. Psalm xvi. 10.

13. It remains then, that these are all real predictions, all centering in our Saviour, and in him only, and delivered many centuries before he was born. As no one but God, or those inspired by him, has the certain knowledge of future events, it is from him that these prophecies must have proceeded, and with him originated ; and they show, of course, that Christ was the person whom God had pre-determined to send into the world to be the Great Deliverer, Redeemer, and Saviour of mankind, as it is recorded in the Scriptures, “ And many more believed, because of his own words ;” saying, “ for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.



CHAPTER III.

TO JEWS AND GENTILES



The books of the New Testament were written by those persons to whom they are ascribed, and contain a faithful history of Christ and his Religion : And the account there given of both, may be securely relied on as strictly true.

1. THE books which contain the history of Christ, and of the Christian religion, are the four Gospels, as they are commonly called, and the Acts of the Apostles. That the four books which contain the gospel were written by the persons whose names they bear, namely, Matthew, Mark, Luke and John, there is no more reason to doubt, than there is that any good well authenticated histories were written by those persons whose names they bear, viz : Livy, Xenophon, or Tacitus, or any other more modern historian.

2. A great many passages are alluded to, or quoted from, the Evangelists, exactly as we read them now, by a regular succession of Christian writers, from the time of the Apostles down to this hour ; and at a very early period their names are mentioned as the authors of their respective writings ; which is more than can be said in favour of the authenticity of any other ancient historian whatever,

for so long a time, except the historians or writers of the ancient scriptures.

3. These books have always been considered by the whole Christian world, from the Apostolic age, as containing a faithful history of their religion ; and, therefore, they ought to be received as such ; just as we allow the Old Testament to contain a genuine account of the Jews, in former ages, and the manner of their worship, &c.

4. That all the facts related in these writings, and the accounts given of those things which our Saviour said and did, are also strictly true, we have the most substantial grounds for believing.

5. For, in the first place, the writers had the very best means of information, and could not possibly be deceived themselves.

6. And, in the next place, they could have no conceivable inducement for imposing upon others.

7. St. Matthew and St. John were two of our Lord's Apostles ; his constant companions and attendants throughout his whole ministry. They were actually present at the scenes which they describe ; eye-witnesses of the facts, and ear-witnesses of the discourses, which they relate.

8. St. Mark and St. Luke were the cotemporaries and companions of Apostles, and in habits of society and friendship with those who had been present at the transactions which they record. St. Luke expressly says this in the beginning of his history, which opens with these words ; " For as much as many have taken in hand to set forth in order a declaration of these things which are most surely believed amongst us ; even as *they* delivered them unto us, which from the beginning were *eye-witnesses, and ministers of the word*, it seemed good to *me*, also, *having had perfect understanding of all things from the very first*, to write unto thee, in order, most excellent Theophilus, that thou mightest know the *certainty* of those things wherein thou hast been instructed."

9. St. Luke also being the author, under God, of the Acts of the Apostles, we have, for the writers of these five books, persons who had the most *perfect knowledge* of every thing they relate, either from their own personal observation, or from immediate communications with those who saw and heard every thing that passed, concerning Christ and the Apostles' Acts and preaching.

10. They could not therefore be themselves deceived ;

nor could they have the least inducement, or the least inclination, to deceive others, but endeavoured to do all things to the glory of God, and the happiness of mankind, universally.

11. They were plain, honest, and in general, unlearned men, in very humble occupations of life, and utterly incapable of inventing or carrying on such a refined and complicated system of fraud, as the Christian religion must have been if it were not true. Here we will remark that the Christian religion was first propagated among the Jews, and that Christ was also of the Jews, as it is said salvation is of the Jews, yet many of them did not receive him as the true Messiah, as it is said he came to his own, but his own received him not; but as many as received him, to them gave he power to become the sons of God. There are, besides, the strongest marks of fairness, candour, simplicity, and truth, throughout the whole of their narratives, which were written by unbiassed, unprejudiced, believing Jews.

12. Their greatest enemies have never attempted to throw the least stain upon their characters; and how then, can they be supposed capable of so gross imposition as that of asserting and propagating the most impudent fiction? They could gain by it neither pleasure, profit, nor power. On the contrary, it brought upon them the most dreadful evils, and even death itself. If, therefore, they were cheats, they were cheats without any motive, and without any advantage; nay, contrary, to every motive and every advantage that usually influence the action of men. They preached a religion which forbids falsehood, and yet, on this supposition, they supported that religion by falsehood; and whilst they were guilty of the basest and most useless knavery, they were taking infinite pains, and going through the greatest labour and sufferings, in order to teach honesty to all mankind.

13. Is this credible? Is this possible? Is not this a mode of acting so contrary to all experience, to all the principles of human nature, and to all the usual motives of human conduct, as to exceed the utmost bounds of belief, and to compel every reasonable person to reject at once so monstrous a supposition.

14. The facts, therefore, related in the gospels, as they are called, and in the Acts of the Apostles, even those evidently miraculous, *must* be true; for the testimony of those rational people, who die for what they as-

sert, is evidence sufficient to support *any* miracle whatever. And this opinion of their veracity, is strongly confirmed by the following considerations.

15. There are, in all the sacred writings of the New-Testament, continual allusions and references to things, persons, places, manners, customs and opinions, which are found to be perfectly conformable to the real state of things, at that time, as represented by disinterested and contemporary writers. Had their story been a forgery, they would certainly have been detected in some mistake or other concerning these incidental circumstances, which yet has never once been done.

16. Then as to the facts themselves which they relate, great numbers of them are mentioned and admitted both by Jewish and Roman historians ; such as the star that appeared at our Saviour's birth, the journey of the wise men to Bethlehem, Herod's murder of the infants under two years old, many particulars concerning John the Baptist and Herod, the crucifixion of Christ under Pontius Pilate, and the earthquake and miraculous darkness which attended it. Nay, even many of the miracles which Jesus himself wrought, particularly the curing of the lame and blind, and casting out devils, are, as to *matters of facts*, expressly owned and admitted by several of the earliest and most implacable enemies of Christianity.

17. This testimony, even to the miraculous parts of the sacred history, is a sufficient confirmation of the truth and authority of the whole.

18. It is also certain, that the books of the New-Testament have come down to the present times without any material alteration or corruption ; and that they are, in all essential points, the same as they came from the hands of their authors.

19. That in the various transcripts of these writings, as in all other ancient books, a few letters, syllables, or even words, may have been changed, we do not pretend to deny ; but that there has been any designed or fraudulent corruption of any considerable part, especially of any doctrine, or any important passage of history, no one has ever attempted, or been able to prove. Indeed it was absolutely impossible.

20. There can be no doubt but that, as soon as any of the original writings came out of the hands of the authors, great numbers of copies were immediately taken, and sent to all the different Christian churches. We know that

they were publicly read in the religious assemblies of the first or primitive Christians. We know, also, that they were very soon translated into a variety of foreign languages, and these ancient versions, many of which still remain, were publicly dispersed into all parts of the then known, civilized world ; and several of the original manuscripts remained to the time of Tertullian, at the end of the second century.

21. There are numberless quotations from every part of the New-Testament by Christian writers, from the earliest ages down to the present, all which substantially agree with the present text of the sacred writings. Besides which, a variety of sects and heresies soon arose among the professors of Christianity, and each of these appealed to the Scriptures for the truth of their respective doctrines. It would, therefore, have been utterly impossible for any one sect to have made any material alteration in the sacred books, without being immediately detected and exposed by all the others. Their mutual jealousy and suspicion of each other would effectually prevent any gross adulteration of the sacred volumes ; and with respect to lesser matters, the best and most able critics have, after the most minute examination, asserted and proved, that the scriptures of the New-Testament have suffered less from the injury of time, and the errors of transcribers and translators, than any other ancient writings whatever.

22. The style, too, of the Gospel, bears intrinsic evidence of its truth. We find there, no appearance of artifice or of party spirit ; no attempt to exaggerate on the one hand, and depreciate on the other ; no remarks thrown in to anticipate objections, except references to the Old Testament ; nothing of that caution which never fails to distinguish the testimony of those who are conscious of imposture ; no endeavour to reconcile the reader's mind to what may be extraordinary in the narrative : all is fair, candid, and simple. The historians make no reflections of their own, except to refer to the Old Testament, but confine themselves to matters of fact, that is, to what they saw and heard ; and honestly record the mistakes, sins, faults, and follies of professors, as well as other particulars of the history.

CHAPTER IV.

TO JEWS AND GENTILES.

The character of Christ, as represented in the Gospel, affords substantial proof that he was a Divine person.

1. Whoever considers with attention the character of our blessed Lord, as it may be collected from the various incidents and actions of his life, (there being no laboured descriptions of it, no ecomiums upon it, by his own disciples,—recorded by the Evangelists,) will soon discover that it was, in every respect, the most perfect that was ever made known to mankind.

2. If we only say of Christ what even Pilate said of him, and what his bitterest enemies cannot and do not deny, *that we can find no fault in him*, and that the whole tenor of his life was entirely blameless, perfectly undefiled and unblemished throughout, this is saying that he was entirely without sin in all his thoughts, words and actions. But this is going a very little way indeed in the excellence of his character. He was not only free from every failing, but possessed and practised every imaginable virtue. Towards his heavenly Father he expressed and certainly possessed the most ardent love, the most fervent yet rational devotion, and displayed in his whole conduct the most absolute resignation to his will and obedience to his commands. His manners were gentle, mild, condescending, and gracious: his heart overflowed with kindness, compassion and tenderness to the whole human race. The great employment of his life was to do good to the souls and bodies of men. In this all his thoughts, and all his time were constantly and almost incessantly occupied.

3. He went about dispensing his blessings to all around him in a thousand different ways; healing diseases, relieving infirmities, correcting errors, removing prejudices, promoting piety, justice, charity, peace, and harmony among men, and crowding into the narrow compass of his ministry more acts of mercy and compassion than the longest life of the most benevolent man upon earth ever yet produced.

4. Over his own passions he had the most complete command ; and though his patience was continually put to the severest trials, yet he was never once overcome, never once betrayed, into any intemperance or excess in word or deed, never once spake unadvisedly with his lips, no guile was found in his mouth, but his words distilled as the drops of the morning, enlivening as the dew of the evening, and refreshed as a plentiful shower after a drowth in the spring or summer of the year.

5. He endured the cruelest insults from his enemies with the utmost composure, patience, and resignation ; displayed the most astonishing fortitude under a most painful and ignominious death ; and, to crown all, in the very midst of his torments on the cross, though maliciously and unjustly accused, wrongfully and unlawfully condemned, yet he implored forgiveness for his murderers in that divinely charitable prayer, " Father, forgive them, for they know not what they do."

6. Nor was his wisdom inferior to his virtues. The doctrine he taught was the most sublime, the most useful, and the most important that was ever before or afterwards declared or made known to mankind, and every way well calculated to happify mankind, and glorify God, and in every respect worthy of that Almighty Father, from whom he professed to derive his doctrine, and by whom he was sent into the world, and from whom he received his commission, and whose Son he declared himself to be.

7. His precepts inculcated the purest and most perfect morality ; his discourses were full of dignity and wisdom, yet intelligible and clear ; his parables conveyed instruction in the most rational, pleasing, familiar, and impressive manner ; and his answers to the many insidious questions that were put to him, showed uncommon quickness of conception, soundness of judgment, and presence of mind, completely baffled all the artifice and malice of his enemies, and enabled him to elude all the snares that were laid for him in his discourses. Nothing justly could be brought against him in his answers, in his talk, in his preaching, in his doctrine ; and in his conduct he shone the brightest example of wisdom, prudence, and piety.

8. It appears then, even from this short and imperfect sketch of our Saviour's character, that he was, beyond comparison, the wisest and most virtuous person that ever appeared in this world ; and even his bitterest enemies are, by the force of truth and the power of evidence, compell-

led to allow that he was so : If, then, he was confessedly, and really so great and so good, it unavoidably follows that he must be, what he pretended to be, a divine person, and of course his religion also must be divine ; for he certainly laid claim to a divine original. He asserted, that he was the Son of God ; that he and his religion came from heaven ; and that he had the power of working miracles ; all which he completely proved and demonstrated to the world beyond a doubt, or to all who are now instructed by the undeniable records given of him and handed down to us uncorrupted, or to all who were or are conversant with his character, either personally or by correct information.

9. Is it possible, that the pure, the upright, the pious, the virtuous, the devout, the meek, the benevolent, the gentle, the compassionate, the humane, the merciful Jesus, would engage a multitude of harmless, innocent, virtuous people in the belief and support of a religion which he knew must draw on them persecution, misery, and death, unless he had been authorised by God himself to establish that religion ; and unless he was conscious and knew that he possessed the power of finally and amply recompensing those who preferred his religion to every other consideration, and chose to be his followers and his friends at the loss of all earthly things ? The common sense and common feelings of mankind must revolt at such a preposterous idea, and readily conclude that Jesus well knew that all things would finally work together for good to them that loved God and kept his commandments, and that he himself was a divine person, sent into the world to open an effectual door of salvation to all mankind who would believe in God, and in him whom God had sent into the world to be the great Shepherd of all the truly penitent, believing and virtuous in heart ; walking in the way of righteousness and true holiness.

10. It follows, then, that Christ was, in truth, a Divine Teacher, and the religion he taught was the gift of God. Yet Jesus employed no other means of converting men to his religion, but persuasion, argument, exhortation, teaching, preaching, prophecies, and doing good to mankind without any distinction, to rich or poor, bond or free. He was the Prince of peace, and earnestly recommended and preached peace to the people. " The Son of man," said he, " came not to destroy men's lives, but to save them." " Peace I leave with you ; my peace I give unto you." " Do violence to no man, resist not evil." " Be ye merciful, even

as your Father in heaven is merciful." "Blessed are the merciful, for they shall obtain mercy." "Blessed are the peace makers, for they shall be called the children of God."

11. Lastly, the Gospel is every where concise, simple, original, animated, interesting, dignified; its precepts important, its morality perfect, its sentiments sublime, its views noble and comprehensive, its first preacher was Jesus Christ, the Son of God—long prophesied of by the ancient prophets, looked for and expected by the patriarchs and wise men of the east, when, lo! about four thousand years after the creation of the world, the true Messiah is born in Bethlehem of Judea, the joy of all nations is come, while angels and arch-angels, seraphs and the heavenly hosts hail the happy morn, on which the Saviour, Christ the Lord is born! Jews and Gentiles, one and all, listen with peculiar delight to the gospel's inviting, life giving, joyful sound. Search with care and diligence, and practice with willingness, confidence and cheerfulness the God-like commands, words, and sayings of this heavenly, divine Teacher;—copy his examples in your thoughts, words and deeds: for his thoughts were heavenly and divine, his words were instructing and edifying, and his deeds were adorned with every becoming virtue.



CHAPTER V.

TO JEWS AND GENTILES.



The Miracles performed by Christ, demonstrate him to have possessed Divine power.

1. ALTHOUGH the preceding Chapters contain very convincing proofs of the divine mission of Christ, and the divine authority of the Christian religion, yet, undoubtedly, very strong evidence of this arises from the wonderful and well-attested miracles which he did from the beginning to the end of his ministry.

2. He cured the most inveterate diseases; he made the lame to walk; he opened the eyes of the blind, and the ears of the deaf; he cast out devils; he walked upon the

sea ; he fed five thousand persons with a few small loaves and fishes ; and even raised the dead to life again.

3. These miracles were done in the sight of multitudes of witnesses, who could not be imposed upon in things which they plainly saw with their own eyes, who had an opportunity of scrutinizing them as much as they pleased, and who did actually scrutinize them with the most critical exactness, as appears from the very remarkable instance of the blind man restored to sight by our Lord, in the ninth chapter of the Gospel, according to St. John, a transaction which we recommend very earnestly to the attention of all classes of people.

4. It is true, that miracles being very unusual and extraordinary facts, they require very strong evidence to support them ; much stronger, it must be owned, than common events, that are recorded in history : and accordingly the miracles of Christ *have* this very strong and extraordinary evidence to support them ; evidence such as is not to be equalled in any other instance, and such as is fully competent to prove the reality of the greatest miracle that ever was performed.

5. Besides a multitude of other persons, who were eye-witnesses to these miracles, and who were actually convinced and converted by them, there were twelve persons, called Apostles, and all of them, except Judas Iscariot, the traitor, were plain, honest, unprejudiced men, whom our Saviour chose to be his constant companions and friends, who were almost always about his person, accompanied him in his travels, heard all his discourses, saw all his miracles, and attended him through all the different scenes of his life, death, and resurrection, till the time of his ascension into Heaven, to *his* Father and *our* Father, to *his* God and *our* God.

6. These persons were perfectly capable of judging whether the works which they saw Jesus perform, were real miracles or not ; they could tell whether a person whom they knew to be blind all his life, was suddenly restored to sight by our Saviour's only speaking a word, or touching his eyes ; they could tell whether he did actually walk upon the sea without sinking, and without any visible support ; whether a person called Lazarus, with whom they were well acquainted, and whom they knew to have been four days dead and buried, was raised to life again, merely by Christ's saying, *Lazarus, arise, come forth.*

7. In these, and other facts of this sort, they could not possibly be deceived. Now these, and many other miracles equally astonishing, they, and many others also, affirm that they themselves actually saw performed by our Saviour. In consequence of this, they became his disciples; and on account of their conversion, and more particularly on account of their asserting the truth of Christ's miracles and his resurrection, they endured for a long course of years the severest labours, hardships, sufferings and persecutions, to which human nature could be exposed, and at last submitted to the most cruel and excruciating death; all which they might have easily avoided, if they would only have said that Christ was *not* the Son of God, that he never worked any miracles, and never rose from the dead. Yet this they refused to say—choosing rather to die the cruelest of deaths, than to say it, or to deny what they knew to be true concerning Christ.

8. Is not this giving the strongest proof of their sincerity, and of the reality of Christ's miracles, that are capable of being given by man? The concurrent and uncontradicted testimony of twelve such witnesses is, according to all the rules of evidence, sufficient to establish the truth of any one fact in the world, however extraordinary, however miraculous. It is well known that they had not been bribed with money or sensual indulgences. Their master always foretold them, and they themselves soon found by experience, that they could gain nothing in this world, but must forsake and bid farewell to every thing they held near and dear to them in this life, by embracing Christianity; they must, if need so required, leave father, mother, brethren, sisters, wife, children, houses, and lands, and take up their cross and follow Christ, the light of the world, to the kingdom of eternal glory.

9. It is utterly impossible to account for their embracing Christ's religion on any other ground, than their conviction of its truth, from the miracles which they saw him perform, and by the convincing operation of the Spirit of God upon their hearts.

10. It is certain then, as certain as any thing can be that depends on human testimony and the powerful and convincing operation of the Spirit of God upon the hearts of men, that real miracles were wrought by Christ; and as no miracles can be wrought but by the power of God, it is equally certain that Christ and the Christian religion

drew their origin from God, the Supreme Being. It follows then, of course, that Jesus Christ was truly the beloved Son of God, sent into the world to propagate, preach, and establish this religion among mankind, and if prophecy be true, the heathen will be given him for his inheritance, and the uttermost parts of the earth for his possession, and the Christian religion will finally prevail and fill the whole earth with its knowledge and with its glory.



CHAPTER VI.

TO JEWS AND GENTILES.

The sublimity of Christ's doctrine, and the purity of his Moral Precepts, confirm the belief of his Divine Mission.

1. THERE is no where to be found such important information, and such just and noble sentiments concerning God and religion, as in the scriptures of the New-Testament.

2. They teach us, in the first place, that there is one Almighty Being, who created all things, of infinite power, wisdom, justice, mercy, goodness ; that he is the supreme governor and preserver of this world, which he has made ; that his providential care is over all his works ; and that he more particularly regards the affairs and conduct of men. They teach us, that we are to worship this great and good Being in spirit and in truth ; and that to love him with the whole heart, mind, might, and strength, that is, with all our faculties, is the first and great commandment, and the source and spring of all our virtues.

3. They teach us, more particularly, how to pray to God, and for that purpose supply us with a form of prayer, called the Lord's Prayer, which is a model of calm and rational devotion, and which, for its conciseness, its clearness, its copiousness, in a few words, its suitableness to every condition, and for the weight, sublimity, comprehensibleness, and real importance and extensiveness of its petitions, is without an equal or a rival.

4. They teach us, moreover, what we all feel to be true, that the human heart is weak, corrupt, and prone to go astray, and to fall into follies, mistakes, faults, and wickedness ; that man has departed from his original innocence ; that he is restored, however, to the favour of God, and the capacity of happiness by the death, mediation and atonement of Christ, and our yielding obedience to his commands, Christ being the way, the truth, and the life ; and that man will be assisted in his sincere, though imperfect endeavours after holiness, by the cheering, happyfying, aiding, and enlightening influence of God's Holy Spirit.

5. They assure us, in fine, that the soul does not perish with the body, but that the body returns to dust from whence it came, and that the soul or spirit returns to God, who gave it ; that is, the soul shall pass, after death, into another world ; and that the virtuous shall be rewarded, and the wicked punished, according to their deserts ; that is, according to the deeds done in the body, according to their works, whether good or bad.

6. Equally excellent, and superior to all other rules of life, are the moral precepts of the gospel.

7. Our Divine Master, in the first place, laid down two great leading principles for our conduct,—love to God, and love or good-will to all mankind ; and thence deduced, as occasions offered, and incidents occurred, which gave peculiar force and energy to his instructions, all the principal duties towards God, our neighbour, our enemies and ourselves.

8. With respect to God, we are commanded to love, worship, fear, and obey him ; to have him, in our minds, always before us ; to do all things to his glory ; to seek first his kingdom and his righteousness ; to resign ourselves wholly to his will and pleasure, trust in him, and submit with patience, cheerfulness and resignation, to every thing he, in his divine providence, thinks fit to bring upon us—really believing that all things will finally work together for good to them that love God.

9. With regard to our neighbour, we are to exercise towards him the duties of charity, justice, mercy, equity and truth ; we are to love him as ourselves, and to do unto him, and unto all people, as we would they should do unto us in the same circumstances of life ;—a most admirable rule, which comprehends the sum and substance of all so-

cial virtue, and which no person of common understanding can mistake.

10. The loving of our enemies, though a self-denying, yet a gospel rule, is founded on the principles of cool, considerate reason, and the universal love to mankind. It is surely the best way to make friends of enemies. A person may be our enemy to-day, and our friend to-morrow. Why should we hate our enemies now? Who knows how great a change may take place in their hearts hereafter? Do good unto them now, and they may soon embrace you with open arms of love, and you with them may walk the bright and shining way to glory. Love them and pity them, and do them all the good that lies in your power consistently, and it will be a thousand chances to one, if they do not soon become your real friends. But if they should not, you have done the will of God, for he sends the rain on the just and on the unjust without discrimination. His friends and his enemies share of his common bounties and blessings, while in this life, without distinction. Imitate then your Heavenly Father in this, and follow the example set you by his beloved Son, for he even prayed for his murderers. O what love and condescension there was in Jesus!

11. As to those duties which concern ourselves, we are commanded to keep ourselves unspotted from the world, to be temperate in all things, to keep our body and mind under due subjection, to be watchful over our thoughts, words and actions, to preserve an absolute command over all our passions, and to live soberly, righteously, and godly in this present world, and to do all the good we can consistently, unto all mankind, whether they be friends or enemies, and to be a blessing, instead of a curse, unto all with whom we have any dealings, if it be possible. Let us be lights in the world, that others seeing our good works may be led to glorify our Father which is in heaven. Time flies swiftly along, and will soon land us beyond the bounds of doing good to our fellow mortals. While it is day let us improve the light, for soon the night of death will come, when we can do no more work. And let us be remembered for the good we have done, and not for the evil.

12. These are the general directions given for our conduct in the various situations and relations of life. More particular injunctions are given in various parts of the scrip-

tures, especially in Christ's admirable sermon on the mount, where we find a multitude of most excellent rules of life, short, sententious, solemn, and important, full of wisdom and dignity, yet intelligible and clear.

13. But the principal excellence of the gospel morality, and that which gives it an infinite superiority over all other moral instructions, is this ; that it prefers a meek, yielding, complying forgiving temper, to that violent, overbearing, inflexible, imperious disposition, which prevails so much in the world ; that it regulates not merely our actions, but our affections and our inclinations ; setting our affections on things above, and not on things on the earth ; and places the check to licentiousness, exactly where it ought to be, that is, on the heart ; that it forbids us to covet the praise of men in our devotions, our alms, and all our virtues ; that it gives leading rules and principles for all the relative duties of life ; of husbands and wives, of parents and children, of masters and servants, of Christian preachers or ministers and their hearers, of governors and subjects ; that it commands us to be, as it were lights in the world, and examples of good to all ; to injure no person designedly, but to bear injuries patiently ; never to seek revenge, but return good for evil : to love even our very enemies, and to forgive others as we hope to be forgiven ; to raise our thoughts and views above the present life, which is fast passing away and fading like the lily, rose, or flower of the field, and to fix our affections principally on that which is to come, and to lay up our treasure in heaven that our hearts may be there also. That when this earthly tabernacle shall fail, we may be received into the mansions of the blessed ; and for ever be in the immediate presence of our heavenly Father, his beloved Son our Redeemer, and in the company of holy angels and archangels, and the spirits of just men made perfect in Christ Jesus.

14. But besides all this, the *manner* in which our Lord, Master, and Beloved Brother* delivered all his doctrine and all his precepts ; the concise, sententious, solemn, weighty maxims into which he generally compressed them ; the easy, familiar, natural, reasonable, pathetic, instructive, and important parables in which he sometimes clothed them ; that divine authority, and those powerful sanc-

* John xiii. 13, 14. 20. Matt. xii. 49, 50. Mark iii. 35. Matt. xxiii. 10. Matt. xxv. 40. Luke viii. 21.

tions with which he enforced them ; these circumstances give weight, and dignity, and importance to the precepts of the gospel, with which no other moral rules are enriched.

15. It follows then, beyond a doubt, that a person called Jesus Christ did actually appear upon earth, (in fulfilment of the ancient prophecies,) about four thousand years after the creation of the world, asserting that he was the Son of God, and that he came from heaven to teach mankind true religion ; he being sent by the Almighty Father ; and that he did accordingly found a religion, which from him, Christ, was called the Christian religion, and which has been, and now is, professed by great numbers of people, both male and female, to the joy and inexpressible happiness of their souls, from that time to the present, who were primitively and anciently, and now are, called Friends, Christians, Professors of Christianity, Christ's Friends, the people of God.

16. If it should again be asked, who that extraordinary person could be, that brought life and immortality to light, and such uncommonly excellent morality and religion into the world ? The answer is, that he was, and is, and is for ever to be, the godly saint's spiritual brother, Jesus Christ the righteous,—the beloved Son of the ever living God. As it is recorded, “ And, lo, a voice from heaven, saying, this is my beloved Son, in whom I am well pleased.” And, again, “ Go to my brethren,” said Jesus, “ and say unto them, I ascend unto *my Father* and *your Father*, and to *my God*, and *your God*.” Christ has also said, “ Whosoever shall do the will of God, the same is my brother, and my sister, and mother.” Again, Christ has declared, saying, “ Verily I say unto you, Inasmuch as ye have done it unto one of the least of these *my brethren*, ye have done it unto me.”

HYMN II.

CHRISTIAN EXAMPLES.

1. Daniel's wisdom may we know,
Stephen's faith and spirit show,
John's divine communion feel,
Moses' meekness, Joshua's zeal,
Run like the unwearied Paul,
Like Solomon in peace with all.
 2. Mary's love may we possess,
Lydia's tender-heartedness,
Peter's fervent spirit feel,
James's faith by works reveal'd,
Like young Timothy may we,
Every sinful passion flee.
 3. Job's submission may we show,
David's pure devotion know,
Samuel's call, O may we hear,
Lazarus' happy portion share ;
Let Isaiah's hallowed fire,
All our new born souls inspire.
 4. Ours be Jacob's wrestling prayer,
Gideon's valiant steadfast care,
Joseph's purity impart,
Isaac's meditative heart.
Abraham's friendship may we prove,
Faithful to the God of Love.
 5. Most of all may we pursue
The example Jesus drew ;
In our lives and conduct show,
How he lov'd and walk'd below ;
Daily by his grace bestow'd,
Imitate our perfect Lord.
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Constantly practice the virtuous examples of the ancient worthies ;—but cautiously avoid their sins, faults and follies, if they had any. Jesus was without a sin, without a fault, through his whole life.

CHAPTER VII.

GENERAL VIEW OF THE LIFE OF CHRIST.

1. JESUS CHRIST, "despised and rejected of men; a man of sorrow, and acquainted with grief;" has set mankind a wonderful example of virtue, charity, patience, meekness, compassion, mercy, friendship, humility and love. The four cardinal virtues, Prudence, Temperance, Justice and Fortitude, shone out most conspicuously in all his character. "Take my yoke upon you," said he, "and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls. For my yoke is easy and my burden is light." "I am come down from heaven, not to do mine own will, but the will of him that sent me. And I must work the work of him that sent me while it is day, the night cometh when no man can work."

2. At twelve years old, we find him diligently employed in pursuing the great object of his mission for which God sent him into this world. He began with reasoning with, and questioning the Jewish Doctors in the temple, to the wonder and astonishment of all who heard him. When his mother enquired of him concerning the reason of his conduct, his answer was, "Wist ye not that I must be about my Father's business."

3. He has also said, "I have meat to eat, which the world knoweth not of," and immediately after adds, "My meat is to do the will of God, and finish the work which he hath given me to do." And, when in the most perilous situation, quietly submits to the will of God, saying, "Not my will but thine be done."

4. Christ, while here on earth, was full of tender compassion, both to the bodies and souls of men, which he plainly manifested by many infallible proofs, which we have fairly proved in the preceding part of this work.

5. Three leading principles Christ held forth in his doctrine, which are Love, Mercy, and Peace. And occasionally he urged the necessity of really possessing and diligently practising every other virtue which can adorn and happify mankind, and glorify God. All these he enforced by his preaching, and established them by his many

acts of love, compassion, mercy and peace, which he always showed to all around him.

6. He inculcated the principle of love, by saying, Love God with all thy heart, mind, might and strength ; love thy neighbour as thyself ; and to crown all with universal love and benevolence, he commands us to love even our enemies, and to do good to them that despitefully use us and persecute us, and not to render evil for evil, but, good for evil, blessings for cursings, and so fulfil the will of God.

7. He enforced the principle of mercy, by saying, Blessed are the merciful for they shall obtain mercy. He brings to our view the salutary effects of mercy, by making use of the parable of the man that went down from Jerusalem to Jericho, and fell among thieves who stripped him, and bruised him, and left him half dead. When the Priest and Levite saw him in this pitiful, mangled situation, they passed by on the other side with unfeeling indifference. But when the good Samaritan saw him, moved by the tender feelings of mercy, he had compassion on him, and immediately lent a helping hand to cure and relieve him. Here mercy shone out in her brightest colours.— But look at the hard-heartedness of the rich man, in his conduct towards Lazarus. Oh ! how this rich man's conduct is to the reverse of what mercy dictates.

8. Peace was his darling theme. He preached peace on every occasion, and enforced it by the most striking examples. When he was demanded to pay tribute, though unjustly exacted of him, yet for the sake of peace, and to avoid giving offence, he readily complies with the unjust demand. And when they came out against him, as against a thief and a robber, he lifts not his hand against them. And when the zealous Peter would have defended him with the sword, he tells him to put up his sword, for they that take the sword shall perish with the sword ; suffer wrong rather than do wrong. Blessed are the peace-makers : for they shall be called the children of God.

9. How fully does his pathetic lamentation over devoted Jerusalem, speak the compassionate affection of his mind ! “ O Jerusalem ! Jerusalem ! ” said he, “ thou that killeth the prophets, and stoneth them that are sent unto thee ; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not.” Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gos-

pel of the kingdom, and healing every sickness, and every disease, among the people.

10. He went about preaching and doing good to all the sons of men. In his most retired moments, how earnest were his devotions and supplications to *his* Father, *our* God! At his table, though supplied with poor fare, how heavenly were his discourses! And again behold him in a desert place, with five barley loaves, and two small fishes, miraculously feeding thousands of men, women and children—thereby plainly showing unto the world, that he is always ready, able and willing, to do what is best for all, either by immediately relieving their wants, distresses, and miseries, or by teaching them the great lesson of patience, fortitude, and resignation, in the times of trouble and adversity. Yet, to inculcate the principles of prudence, he commands them to gather up the fragments that remain, that nothing be lost.

11. Again behold him curing and restoring health to the sick and the afflicted; healing the wounded; making the lame, the halt, the maimed to walk; the deaf to hear; the blind to see; curing all manner of sickness and diseases; raising the dead to life again; casting out devils; clothing in their right minds, the distracted, the crazy, the lunatic, the possessed of legions of devils; forgiving sins; and preaching the gospel not only to the rich, but also to the poor; all which he freely did without fee, money, earthly honour, or earthly reward.

12. Pass from these scenes, and behold him at the tribunal, falsely accused, and unjustly condemned, and consider the patience with which he endured the scoffs and malicious reproaches of his enemies—he then declaring unto them, “My kingdom is not of this world.” View him on the cross, and hear him in the very last agony of death, praying for his persecutors;—“Father, forgive them, for they know not what they do.”

13. We may now ask, Was not this the Son of God? But the answer we have already had from holy men, from the angels of God, and from voices from heaven, and also from the centurion, who attended at the cross, and saw part of the scene. The centurion, was then, by light, reason, and conscience, compelled to speak, and say, “Truly, this man was the son of God.”

CHAPTER VIII.

The depravity of man by sin ; and his recovery by the blood and cross of Christ.

1. BRETHREN, if we were to represent to you in a figure, the condition of man as a sinner, and the means of his recovery by the blood and cross of Christ, we should represent it somewhat in this way. Suppose a large grave yard, surrounded by a high wall, with only one entrance, which is by a large iron gate, which is fast bolted. Within these walls are thousands and tens of thousands of human beings, of all ages and of all classes, by one epidemic disease, bending to the grave—the grave yawns to swallow them, and they must all die. There is no balm to relieve them ; no physician there ; they must perish. This we will suppose, is the condition of man as a sinner. For the soul that sinneth, it shall die.

2. While man was in this deplorable state, Mercy, the darling attribute of Deity, came down and stood at the gate, look'd at the scene, and wept over it, exclaiming, ' O ! that I might enter—I would bind up their wounds—I would relieve their sorrows—I would save their souls !'

3. While mercy stood weeping at the gate, an embassy of angels, commissioned from the court of heaven to some other world, passing over, paused at the sight, and heaven forgave that pause : and seeing Mercy standing there, they cried, ' Mercy, can you not enter ? Can you look upon this scene and not pity ? Can you pity and not relieve ?'

4. Mercy replied, ' I can see ;' and in her tears, she added, ' I can pity, but I cannot relieve.' They farther enquired, ' Why can you not enter ?' ' Oh !' said Mercy, ' Justice has barred the gate against me, I cannot, I must not unbar it.'

5. At this moment Justice himself appeared, as it were to watch the gate. The angels enquired of him, ' Why will you not let Mercy in ?' Justice replied, ' My law is transgressed, and it must be honoured. Die they or Justice must :'

6. At this there appeared among the angelic band, the Son of God, [his form, as it were, the Son of God, being sent by the Almighty Father,] who, (Jesus) addressing himself to Justice, said, ' What are thy demands ?' Jus-

tice replied, ' My terms are stern and rigid. I must have sickness for their health—I must have ignominy for their honour—I must have death for life ! " Without the shedding of blood, there is no remission of sins." ' Justice,' said the Son of God, ' I accept thy terms, on me be this wrong, and let Mercy enter ! ' ' When,' said Justice, ' will you perform this promise ? '

7. Jesus replied, ' Four thousand years hence, upon the hill of Calvary, without the gates of Jerusalem, I will be clothed with humility, and perform it in my own person.' The agreement was prepared and signed in the presence of the angels of God. Justice was satisfied, and Mercy entered, preaching salvation in the name of the Messiah, Redeemer, Deliverer, Restorer, or Jesus to come.

8. The agreement was committed to the patriarchs, by them to the kings of Israel and the prophets ; by them it was preserved till Daniel's seventy weeks were accomplished. Then, at the appointed time, Justice appeared on the hill of Calvary, and Mercy presented to him the important agreement. ' Where' said Justice, ' is the Son of God ? ' Mercy answered, ' Behold him at the bottom of the hill, bearing his own cross,' and then she departed, and stood aloof at the hour of trial.

9. Jesus ascended the hill, while in his train followed his weeping church : Justice immediately presented him with the important agreement, saying, ' This is the day when this bond is to be executed.' When he received it did he tear it in pieces, and give it to the winds of heaven ? No, he nailed it to his cross, and exclaimed, ' It is finished.'

10. Justice forgave and became reconciled, calling on holy fire to come down upon the sacrifice. Holy fire descended, and there was darkness over the whole heavens, and over the whole earth ; the veil of the temple was split in twain, rocks rent, thunders roared, lightnings flashed, earthquakes shook the astonished world, graves opened, darkness prevailed, and spread his sable curtain over all the face of universal nature, all creation trembled at the sight, from pole to pole, from the surface to the centre the whole world was convulsed ; but soon light broke forth, heavenly light again returned, and, " Glory to God in the highest ; on earth peace, good-will towards men."

CHAPTER IX.

RESURRECTION OF CHRIST.

BRIGHT as the morning star in the radiance of the sun-beams, cometh the seraph of immortality.

1. Twice had the sun gone down upon the earth, and all as yet was quiet at the sepulchre ; death held his sceptre over the Son of God ; still and silent the hours passed on ; the guards stood by their posts, the rays of the midnight moon gleamed on their helmets, and on their spears ; the enemies of Christ exulted in their success ; the hearts of his friends were sunk in despondency and in sorrow ; the spirits of glory waited in anxious suspense to behold the event, and wondered at the depth of the ways of God.

2. At length the morning star arising in the east, announced the approach of light ; the third day began to dawn upon the world, when on a sudden the earth trembled to its centre, and the powers of heaven were shaken ; an angel of God descended, the guards shrunk back from the terror of his presence, and fell prostrate on the ground ! his countenance was like lightning, and his raiment was as white as snow : he rolled away the stone from the door of the sepulchre, and sat upon it.

3. But who is this that cometh forth from the tomb, with dyed garments from the bed of death ? He that is glorious in his appearance, walking in the greatness of his strength. It is thy prince, O Zion ! Christian it is your Lord and Saviour Jesus Christ, risen from the lonesome tomb, as he had foretold, and burst the bands of death asunder, triumphing over the grave. He hath trodden the wine-press alone ; he hath stained his raiment with blood ; but now, as the first born from the grave, he meets the morning of his resurrection.

4. He arises a conquerer from the tomb ; he returns with blessings from the world of spirits ; he brings salvation to the sons and daughters of men. Never did the returning sun usher in a day so glorious ! it was the jubilee of the universe.

5. The morning stars sung together, and all the sons of God shouted aloud for joy. The Father of Mercies look'd down from his throne in the heavens ; with complacency he beheld his world restored ; he saw his work that it was

good. Then did the desert rejoice ; the face of nature was gladdened before him, when the blessings of the Eternal descended as the dew of heaven for the refreshing and salvation of the nations !

HYMN III.

The Christian Sabbath, or the First day of the week.

1. This morning the gales are most sweetly a blowing,
And pleasant the breezes from Mount Calvary ;
The sepulchre is open, the odours are flowing,
Breathe gently, sweet zephyrs, breathe gently on me.
On this blessed morning my Saviour was rising,
The chains of mortality fully despising,
His sufferings are over, he's done agonizing,
This morning my Saviour will think upon me.
2. And now for the place that's appointed for praying,
For worship that's social, we'll quickly repair ;
In service so pleasing, there needs no delaying,
The stone is roll'd back, and my Lord will be there.
Rise quickly, my soul, shake off thy dull slumbers,
In melody raise all the heavenly numbers,
For Jesus is pleas'd when recounting his members,
To find you like Mary when early at prayer.
3. Thus trusting in him who's our Head and our Leader,
We'll march on to glory without any fear ;
Each Sabbath revolving brings one Sabbath nearer,
To that blessed morning when Christ shall appear.
The sign in the east will soon be displayed,
The terror of judgment no longer delayed,
Till then we'll attend, and never cease praying
Till ne'er ceasing praises shall call us from prayer.
4. My brethren and friends, may the God of all glory
Protect you benignly from all sin and harm ;
The Head of the Church is victorious before you,
He'll guide you thro' safely from every alarm.
Inspire then, O God, our hearts with devotion,
Be thou the dear object of every emotion,
And when these dull bodies shall cease from their action,
Receive us, kind Saviour, to thy loving arms.

CHAPTER X.

“GOD IS NO RESPECTER OF PERSONS,”

1. “Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God !” Virtue is happiness, or goes hand in hand with happiness to all who inherit or practise it. None can be truly happy unless they are virtuous. Vice brings with it a cruel sting, and leaves a lasting wound wherever it gains admittance. “The wages of sin is death ; but the gift of God is eternal life through Jesus Christ our Lord.”

2. “To them who by patient continuance in well doing, seek for glory, and honour and immortality, eternal life ; But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath ; tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile : But glory, honour, and peace, to every man that worketh good ; to the Jew first, and also to the Gentile : For there is no respect of persons with God.” “Who will render to every man according to his deeds.” For “God is no respecter of persons : But in every nation he that feareth him, and worketh righteousness, is accepted with him.”

3. “For as many as have sinned without law, shall also perish without law ; and as many as have sinned in the law, shall be judged by the law, (for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves : Which shew the works of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.”)

4. “For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse.” For “the goodness of God leadeth thee to repentance.”

5. “And I saw,” said John the Divine, “the dead, small and great, stand before God : and the books were opened : and another book was opened, which is the book

of life : and the dead were judged out of those things which were written in the books, according to their works."

6. " And the sea gave up the dead which were in it : and death and hell delivered up the dead which were in them : and they were judged every man according to their works."

7. " And whosoever was not found written in the book of life was cast into the lake of fire."

8. " And I John," in my vision, " saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

9. " And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie : but they which are written in the Lamb's book of life."



CHAPTER XI.

" PURE RELIGION."

P ure religion we for ever shall find,
U pright, untarnish'd, meek, humble and kind ;
R oams over the world the needy to bless,
E v'r pities or relieves those in distress.

R eligion, fair descendant from above,
E ternal source of happiness and love !
L ow at her shrine we fall, and do implore
I n our broken hearts all her graces store.
G rant to us hearts obedient to her laws,
I nclin'd to reverence and maintain her cause,
O guide our steps to yon celestial skies,
N or leave us here till we to them shall rise.

1. " Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work : This man shall be blessed in his deeds."

2. " If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

3. " Pure religion and undefiled before God and the Father, is this ; To visit the fatherless, and the widows in their affliction, and to keep himself unspotted from the world."

4. To love, reverentially fear, and worship God, keep his commandments, and to do all the good we can to our fellow creatures, is the duty of man, shows a virtuous heart, and bespeaks true religion.

5. True religion, descendant from heaven, wears an angelic smile, and is distinguished by all the graces of her divine original. Elevated and aspiring, yet winning and attracting, benevolent, gracious, courteous, and condescending, her features formed to complacency; her voice attuned to harmony; her eye shining with benignity; and all her motions, though composed and steady, yet graceful and unassuming.

6. Pure religion erects to her votaries a temple sacred to immortality. The good man dreads no death or dissolution, yet he is willing to live in this world to be a blessing to his fellow mortals. But when invited to heaven, and called to glory, he soars above this dim spot which men call earth, and is lost in the infinite, the boundless, the incomprehensible progression of eternity.

7. Undeiled religion is divine vigour in the soul, triumphing over the darkness of nature, and teaching us acquiescence in the allotments of Providence. It is the image of God stamped upon human nature, refining its baseness, enriching its poverty, healing its maladies, and converting its very wants and miseries into abundance, happiness, and glory. Without this divine treasure, man is poor indeed. Amidst opulence, how needy! amidst titles and honours, how ignoble and vain! in a palace how miserable! how contemptible on a throne!

8. True religion is the source of happiness, the support of society, and the dying virtuous man's consolation. It is the guide of youth, and the stay of old age. It is the fairest blossom that opens on earth, the sweetest incense that ascends to the skies.

Lo! a form divinely bright
Descends and bursts upon our sight;
A seraph of illustrious birth!
(Religion was her name on earth;)
Supremely sweet her radiant face,
And blooming with celestial grace!
Three shining cherubs form'd her train,
Wav'd their light wings, and reach'd the plain
FAITH, with sublime and piercing eye,
And pinions flutt'ring for the sky;

Here HOPE, that smiling angel, stands,
 And golden anchors grace her hands ;
 There CHARITY, in robes of white,
 Fairest and fav'rite maid of light.



CHAPTER XII.

HOPE AND FRIENDSHIP.

Friendship is the great medicine of life to cure discontent, hatred, and malice. “ Hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.”

1. Calm and serene, mid life's surrounding cares,
 As all our earthly pleasures vanish and depart ;
Hope cheers us on to scenes of unknown years,
 And points to joys which animate the heart.
2. But should the bard some gentle bosom find,
 By nature taught to feel another's woe,
 With *Friendship's* voice to soothe the wounded mind.
 And bid the lonely stranger ‘ welcome know.’
3. Almighty Power ! to thee our lives we owe,
 Thou Lord of heaven, and earth below ;
 Direct and cherish what to us is given,
 And guide us in the way from earth to heaven



CHAPTER XIII.

SOCIETY.

1. We were born for society. And the mind never so effectually unburdens itself from the cares, troubles, perplexities and commotions of the world as in the conversation of well chosen friends.

2. Society may be compared to a number of singers.— Though there may be different parts sung, yet if they are all sung so as to produce a concord or agreement of sounds,

harmony will be produced. And as the voices rise and fall by due degrees from high to low, and from low to high, it produces a diversity, and has charms beyond our power to tell. But when one's singing does not chord with the rest, it produces a discord, and no discord can be agreeable. The same observations will hold good with respect to musical instruments. Each string gives its proper sound; some high, some low, thus pleasure and harmony abound. So with society, where all the members of it live together in peace, love and friendship, there happiness and harmony are always found. But when one plays a contrary part, it produces misery, pain, trouble and perplexity of heart.

1. HAIL social converse ! source of purest pleasure,
Sweet and reviving as the rosy morning,
When first the day-star gilds the face of nature
With his blest radiance.
2. Hail sacred friendship ! fraught with choicest blessings,
Where souls congenial taste the sacred union,
Bound by the cement of refin'd affection,
Founded on Virtue.
3. Truth, when unfolding, enlightens our researches,
Yet painful languor springs from ceaseless study,
Welcome, sweet converse, kind refreshing cordial,
Ever delightful.
4. Thy charming influence soothes the ruffled passions,
While pale misfortune seeks the weary spirits ;
So the clouds will vanish, where the radiant sun-beams
Shine in full splendour.
5. If thus exalted thy enlight'ning pleasure,
In these dull regions, how sublimely glorious,
Mid the circling mansions where immortal Friendship
Blooms in Perfection !

HYMN IV.

THE GOOD SHEPHERD.

1. LET thy kingdom, blessed Saviour,
Come, and bid all jarring cease ;
Come, O come, and reign forever,
Son of love and Prince of peace !
Visit now thy precious Zion,
See thy people mourn and weep ;
Day and night thy lambs are crying,
Come, good shepherd, feed thy sheep.
2. Many follow men's inventions
And refuse the Gospel laws ;
Hence divisions and contentions
Sully the redeemer's cause :
Hence we suffer persecution,
While the foolish virgins sleep ;
While there's envy and confusion,
Come, good Shepherd, lead thy sheep.
3. Some of Paul, some of Apollos,
Some of Cephas, few agree ;
Jesus, let us hear thee call us,
Help us, Lord, to follow thee ;
Then we'll rush through what encumbers,
Ev'ry hindrance overleap ;
Fearing not their force or numbers,
Come, good Shepherd, feed thy sheep.
4. Lord, in us there is no merit,
We've been taught it from our youth ;
Guide us, Lord, by thy good Spirit,
That shall teach us all the truth :
On the gospel we will venture,
Till in death's cold arms we sleep ;
Love's our bond, and Christ our centre,
Come, good Shepherd, feed thy sheep.
5. Come, good Lord, with courage arm us,
Persecution we'll not fear ;
Nothing, Lord, we know can harm us,
While our loving Shepherd's near ;

Glory, glory be to Jesus,
At his name our hearts do leap ;
He both comforts us and frees us,
The good Shepherd feeds his sheep.

6. Hear the Prince of your salvation,
Saying, "fear not, little flock,
Christ himself is your foundation,
Ye are built upon this rock :
Shun the paths of vice and folly,
Lest you sink into the deep ;
Look to God and be ye holy,
I delight to feed my sheep."
7. God and Christ our souls shall rest on,
Taught by Christ, we own his name ;
Sweetest of all names is Jesus,
How it doth our hearts inflame.—
Glory ! glory ! give him glory,
Strong is he, and he will keep ;
He will clear our way before us,
The good Shepherd feeds his sheep.

HYMN V.

PREACHER'S FAREWELL.

1. FAREWELL, my brethren in the Lord,
The gospel sounds the jubilee,
My stammering tongue shall sound aloud,
From land to land, from sea to sea ;
And as I preach from place to place,
I'll trust alone in God's free grace.
2. Farewell, in bonds and union dear,
Like strings you twine about my heart,
I humbly beg your earnest prayer,
Till we shall meet no more to part,
Till we shall meet in worlds above,
Encircled in eternal love.
3. Farewell, my earthly friends below,
Though all so kind and dear to me,
My Jesus calls and I must go,

To sound the gospel jubilee.
 To sound the joys and bear the news,
 To Gentile world, and royal Jews.

4. Farewell, young people one and all,
 While God shall grant me breath to breathe,
 I'll pray to the eternal All,
 That your dear souls in Christ may live,
 That your dear souls prepar'd may be,
 To reign in bliss eternally.
5. Farewell, to all below the sun ;
 And as I pass in tears below,
 The way is straight my feet shall run ;
 And God will keep me as I go ;
 My God will keep me in his hand,
 And bring me to fair Canaan's land.
6. Farewell, farewell, I look above ;
 My God, my friend, to thee I call ;
 My joy, my crown, my only Love,
 My safeguard here, my heavenly all !
 My theme to preach, my song to sing,
 My only joy till death, amen.

HYMN VI.

THE WEARY SOUL.

1. I'm often like some lonesome dove,
 Who mourns her absent mate,
 From hill to hill, from vale to vale,
 Her sorrows to relate,
 But Canaan's land is just before,
 Sweet rest is coming on,
 A few more beating winds and rains,
 My sorrows will be gone.
2. O what a glorious sight appears
 To my believing eyes,
 Methinks I see Jerusalem
 A city in the skies !
 Bright angels whisp'ring me away,
 O come, my brother, come ;

For I am willing to be gone
To my eternal home.

3. Farewell my brethren in the Lord,
Who are to Canaan bound ;
And should we never meet again
Till the last trump shall sound,
I hope that I shall meet you there
On that delightful shore,
In oceans of eternal bliss,
Where parting is no more.

HYMN VII.

MOURNING SOULS.

1. Poor mourning souls in deep distress,
Making sad lamentation,
Find themselves lost in wickedness,
And under condemnation ;
While thunderbolts from Sinai's mount.
Do sound with loudest terrour,
While we are lost in God's account,
We're drown'd in grief and sorrow.
2. Now here we are in deep distress,
Most worn away with trouble,
Day after day we seek for rest,
But find our sorrows double.
Says Satan, fatal is your state,
Time past you might repented,
But now you know it is too late,
So make yourselves contented.
3. How can we live, how can we breathe,
Under such sore temptation,
Conclude our day of grace is past ;
Lord hear our lamentation ;
For we are weary of our lives,
Of groans and bitter crying,
Our wants are great, our mind's in strait,
Our spirits almost fainting.

4. But who is this that looketh forth,
Just like the blooming morning,
Fair as the moon, clear as the sun,
'Tis Jesus Christ adorning.
Jesus can clothe our naked souls ;
Jesus for us hath died,
And now we can with pleasure sing,
Our wants are all supplied.
5. Now peace, and joy, and love divine,
Into our souls are flowing,
Our will, O God, be lost in thine,
While through the storms we're rowing ;
And when we leave this world behind,
We'll rise and sing in glory,
And join in that sweet heavenly band,
And cast our crowns before thee.

HYMN VIII.

CHRIST'S INVITATION TO HIS FRIENDS.

1. ARISE, my dear frinds, my undefil'd friends,
We hear our Christ Jesus to say ;
The darkness is past, and the light's come at last,
My friends, my church I'm the way.
2. The way that I mean, is plain to be seen,
For I am the truth and the way,
And you may rejoice, in this my true voice,
My friends, my church, I'm the way.
3. I'll teach you in love, yet errors reprove,
The gospel is preached this day ;
Go speak forth the praise of the Ancient of days ;
My friends, my church, I'm the way.
4. Come away from th' world's cares, those troublesome
That follow you night and by day : — [snares,
That you may be free from the troubles that be ;
My friends, my church, I'm the way.

5. Come away from all fear, which troubles you here,
Come into my arms, I now say ;
That you may be clear from the troubles you fear,
My friends, my church, I'm the way.
6. Come away from all pride, from that raging tide,
That makes some refuse the true way ;
Come learn to be meek, and your Jesus to seek ;
My friends, my church, I'm the way.
7. Its to you that are old, and whose hearts are grown cold,
Your Jesus inviting doth say,
That he's heard your cries in the world's countries ;
My friends, my church, I'm the way.
8. As to you that are young, your hearts they are strong,
Your Jesus invites you away,
From Antichrist's charms to your Jesus' kind arms,
My friends, my church, come away.
9. And as to the youth that seek for the truth,
Men's doctrines may lead you astray,
Come, hear to my voice, and your hearts shall rejoice,
My friends, my church, I'm the way.
10. My dear brethren all, come hear to my call,
Behold I stand knocking and say—
O come unto me, from wickedness flee ;
My friends, my church, come away.
11. The ransom is paid, that you may be made
The children of God I do say ;
There's wine on the lees as much as you please,
My friends, my church, I'm the way.
12. Come travel the road that leads you to God,
For it is a bright shining way ;
Come follow the truth, in age and in youth,
My friends, my church, I'm the way.
13. Come worship your God, confess him your Lord,
And serve him by night and by day ;
And soon you'll go home, no more for to roam,
My friends, my church, I'm the way.

14. Come follow your Guide, like a loving Bride,
And never once steping aside ;
Walk in the straight path and to heav'n you'll pass.
When all things in nature subside.
15. To glory you'll rise, and share the great prize,
" Be happy" my Father will say,
" The kingdom prepar'd by saints shall be shar'd,
" My son, my son is the way."
16. O, now I do call, to bond, free and all,
No longer in wickedness stay ;
God's kingdom now seek, be humble and meek,
O then come, come, come away.
17. Then charity show to Gentile and Jew,
Without any stop or delay ;
Have hope and have faith, and run the straight race,
My friends, I teach you the way.
18. These pleasures that are, ye shortly shall share,
In the blessed mansions above ;
Where saints all will meet, their joys be complete,
Their song, their song, " God is love."

HYMN IX.

ON BAPTISM.

1. WHEN John, though a man, baptising began,
Believers in Jordan, confessing their sins.
2. The Pharisees came, in Abraham's name,
For to be baptised, and laid in their claim.
3. Ye vipers, said he, who warn'd you to flee,
Bring forth your repentance that fruits we may see.
4. And say not indeed, you're Abraham's seed,
And so for baptism a right for to plead.
5. Baptism you see, a rite is to be,
For all true *believers* a privilege free.
6. From Galilee came, Christ Jesus by name,
For to be baptised, and was not asham'd.
7. To Jesus, said he, why come thou to me ?
Since I have need to be, baptised of thee.

8. O suffer it so, it becomes us to show,
All righteous obedience, wherever we go.
9. The rite was perform'd and Jesus return'd,
The blessing of the Father, came down on the Son.
10. The spirit of God, descends like a dove,
And lights on our Saviour, in token of love.
11. And this you may see, in the name of the three,
To honour baptism, do jointly agree.
12. We'll not be asham'd where Jesus is nam'd.
To Christians he's precious, though sinners blaspheme.
13. We'll follow him down to the water we're bound,
O mortals see what an example we've found.

HYMN X.

MARRIAGE HYMN.

1. WITH cheerful voices rise and sing,
The praises of our God and King,
For he alone our minds unite,
And bless with conjugal delight.
2. This wedded pair, O Lord inspire,
With heavenly love, and sacred fire,
From this bless'd moment may they prove,
The bliss divine of marriage love.
3. O may they both increasing find,
Substantial pleasures of the mind,
Happy together may they be,
And both united Lord to thee.
4. So may they live as truly one,
And when their work on earth is done,
Rise join'd in love, to heaven and share
The joys of love for ever there.

HYMN XI.

CHRIST BAPTISED IN JORDAN.

1. IN Jordan's tide the Baptist stands,
Baptising the repenting Jews ;

The Son of God the rite demands,
 Nor dares the holy man refuse.
 Jesus goes down into the wave,
 The emblem of his future grave.

2. But lo ! from yonder opening skies,
 What beams of dazzling glory spread !
 Dove-like the Eternal Spirit flies,
 And lights on the Redeemer's head !
 Amaz'd they see the power divine,
 Around the Saviour's temples shine.

3. But hark my soul, hark and adore !
 What sounds are those that roll along,
 Not like loud Sinai's awful roar,
 But soft and sweet as Gabriel's song !
 " This is my well beloved Son,"
 I see (well pleas'd) what he hath done.

4. Thus the Eternal Father spoke,
 Who shakes creation with a nod ;
 Through parting skies the accents broke,
 And bid us hear the Son of God ;
 O hear his joyful word to-day,
 Hear all ye nations, and obey !

HYMN XII.

ON THE MILLENNIUM.

1. THE fulness of Christ's Gentile church,
 Will soon prepare the way ;
 For Jews to love the Christian name,
 Brought in no more to stray.
 Then Jews and Gentiles one and all,
 Will join together here below ;
 And hear the blessed Saviour's call,
 Their Shepherd's voice they'll know.
2. That glorious day is drawing nigh,
 When Zion's light shall come ;
 She shall arise and shine on high,
 Bright as the rising sun !

The east and west their sons resign,
And all creation bend ;
The church, the new Jerusalem,
All glorious shall descend.

3. The King who wears the golden crown,
And holds the flaming bow,
The holy city will bring down,
And bless his church below.
When Zion's reigning conquering King,
Will Satan's works destroy,
The morning stars again will sing,
And Zion shout for joy !
4. The holy bright musician band,
Who play on harps of gold,
In holy order see them stand,
Fair Salem to behold.
Descending on sweet melting strains,
Jehovah they adore,
Such songs through earth's extensive plains,
Were never heard before.
5. The streams of life will flow from heaven,
And issue from the throne ;
The floods of strife away are driv'n,
The church becomes but one.
That peaceful union we shall know,
And dwell on Jesus' love,
And join and sing his praise below,
As angels do above.
6. A thousand years shall roll around,
The church shall be complete,
Call'd by the glorious trumpet's sound,
Their Saviour Christ to meet ;
They rise with joy and mount on high,
They fly to Jesus' arms,
And gaze with wonder and delight
On their Beloved's charms.
7. Let Satan rage and boast no more,
Nor think his time is long,
The saints though feeble, weak and poor,
Their great Redeemer's strong,

Their troubles o'er, they'll grieve no more,
 But sing in strains of joy,
 In raptures sweet, in bliss complete,
 They'll feast and never cloy.



CHAPTER XIV.

Some of Christ's Commandments, Words, and Sayings.

1. "Ye are my * friends, if ye do whatsoever I command you." John xv. 14.

2. "I have called" (*named*) "you friends." John xv. 15.

3. "And upon this rock I will build my † church ; and the gates of hell shall not prevail against it." Mat. xvi. 18.

4. "Whosoever cometh to me, and heareth my sayings and doeth them, I will shew you to whom he is like : He is like a man which built an house, and digged deep, and laid the foundation on a rock ; and when the flood arose, the stream beat vehemently upon that house, and could not shake it : for it was founded upon a rock." Luke vi. 47, 48.

5. "Let not your heart be troubled, ye believe in God, believe also in me." John xiv. 1.

6. "I am the vine, ye are the branches." John xv. 5.

7. "I have given you an example, that ye should do as I have done to you." John xiii. 15.

8. "Wherefore by their fruits ye shall know them." Mat. vii. 20.

9. "For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist : But he that is least in the kingdom of God is greater than he." Luke vii. 28.

10. "He that believeth, and is baptised, shall be saved ; but he that believeth not, shall be damned." Mark xvi. 16.

11. "If a man love me, he will keep my words." John xiv. 23.

* Christ's Friends ; Christians.

† Christ's Church.

Christ's Church was the Church of God, for he belonged to, and was anointed and ordained of God the Head of his Church, now called the Christian Church of God.

12. "If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love." John xv. 10.

13. "Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, even unto the end of the world. Amen." Matt. xxviii. 19, 20.

14. "Behold, I send you forth, as sheep in the midst of wolves ; be ye, therefore, wise as serpents, and harmless as doves." Matt. x. 16.

15. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you : That ye may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye ? do not even the publicans the same ? And if ye salute your brethren only, what do ye more than others ? do not even the publicans so ? Be ye, therefore, perfect, even as your Father which is in heaven is perfect." Matt. v. 16, and 44—48.

16. "If ye continue in my word, then are ye my disciples indeed." "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." John viii. 31 & 34.

17. "Go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God and your God." John xx. 17.

18. "Peace be unto you : as my Father hath sent me, even so send I you." John xx. 21.

19. "Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me ; and he that receiveth me, receiveth him that sent me." John xiii. 20.

20. Jesus answered the Jews, and said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory : but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." John vii. 16—18.

CHAPTER XV.

SCRIPTURE TESTIMONIES.

1. "The hour cometh, and now is, when the TRUE WORSHIPPERS shall worship the Father in spirit and in truth : for the Father seeketh such to worship him." And "that all men should honour the Son, even as they honour the father. He that honoureth not the Son honoureth not the Father which sent him."

2. Jesus Christ has also said, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life." "For my Father is greater than I," "My Father which gave them me, is greater than all."

3. I can of mine own self do nothing ; as I hear, I judge : and my judgment is just : because I seek not mine own will, but the will of the Father which hath sent me." The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." "Neither came I of myself, but he sent me." "For I came down from heaven, not to do mine own will, but the will of him that sent me." "For whosoever shall do the will of God, the same is my brother, and my sister, and mother," and *Friend*.

4. It is also recorded in the scriptures that "Jesus increased in wisdom and stature, and in favour with God and man."

5. "Ye men of Israel," said Peter, "hear these words ; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know : " Him " ye have taken, and by wicked hands have crucified and slain ; " " Whom God hath raised up " and exalted at his right hand. And as Stephen said, " Behold I see the heavens opened, " and " Jesus standing on the right hand of God : " For he " being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."

6. Again it is recorded, " And Jesus being full of the Holy Ghost, returned from Jordan, and was led by the spirit into the wilderness, being forty days tempted of the devil."

7. "And when the devil had ended all the temptation, he departed from him for a season." "And Jesus returned in the power of the spirit into Gallilee."

8. And when Jesus came to Nazareth, where he had been brought up, and as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read. And he read in the book of the prophet Esaias, where it is written, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised: To preach the acceptable year of the Lord" And he closed the book and sat down. And after he had preached he said unto them, "I must preach the kingdom of God to other cities also; for therefore am I sent." And he preached in the synagogues of Gallilee.

9. "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him:" "whom they slew and hanged on a tree. Him God raised up the third day, and shewed him openly." And we may now go into all nations, "preaching peace by Jesus Christ." "For the Son of God, Jesus Christ, who was preached among the people by the Apostles," when he was visible on the earth, preached peace and righteousness to mankind.

10. Therefore, "we are sanctified through the offering of the body of Jesus Christ, once for all:" As he said, "Lo, I come to do thy will, O God." "This man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God."

11. "Wherefore the Holy Ghost also is a witness to us:" As it is written, "After those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them." "And all the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee," O God!

12. "Having therefore, brethren, boldness to enter into the holiest, by the blood of Jesus, by a new and living way, which he hath consecrated for us through the vale; that is to say, his flesh: And having an high priest over the house of God: Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an

evil conscience, and our bodies washed with pure water."

13. For "ye are Christ's ; and Christ is God's." "For the kingdom of God is not in word, but in power." "But if any man love God, the same is known of him." "But to us there is but one God, the Father, of whom are all things, and we in him ; and one Lord Jesus Christ, by whom are all things, and we by him." "And that every tongue should confess that Jesus Christ is LORD, to the glory of GOD, the FATHER."

14. "Let us hold fast the profession of our faith without wavering ; (for he is faithful that promised ;) And let us consider one another, to provoke unto love, and to good works : Not forsaking the assembling of ourselves together, as the manner of some is ; but exhorting one another : and so much the more, as ye see the day approaching."

15. It was prophesied of John the Baptist, thus, "He shall be filled with the Holy Ghost, even from his birth." And it is also recorded in the scriptures, that John's father and mother, Zacharias and Elizabeth, "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." And that "Zacharias was filled with the Holy Ghost, and prophesied." And that Christ "came not to call the righteous, but sinners, to repentance."

16. It is also recorded, "Through the tender mercy of our God, whereby the day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet in the way of PEACE."

17. "As many as received him, to them gave he power to become the sons of God." "Blessed are the peacemakers : for they shall be called the children of God."

18. "Now he which stablisheth us with you in Christ, and hath anointed us, is God : Who hath also sealed us, and given the earnest of the Spirit in our hearts."

19. "Not for that we have dominion over your faith, but are helpers of your joy : for by faith ye stand," your daily conduct being adorned with good works.

20, James has said, "Show me thy faith without thy works, and I will show thee my faith by my works."

21. "If a brother or sister be naked, and destitute of daily food ; and one of you say unto them, depart in peace, be you warmed and filled ; notwithstanding ye give them not those things which are needful to the body ; what doth

it profit?" "ye see then how by works a man is justified, and not by faith only." But by faith and works,—by that faith which works by love and purifieth the heart. Blessed are the merciful : for they shall obtain mercy.

22. " And besides this, giving all diligence, add to your faith virtue ; and to virtue knowledge, and to knowledge temperance ; and to temperance patience ; and to patience godliness ; and to godliness brotherly kindness ; and to brotherly kindness charity."

23. Virtue is the immortal vine, whose branches extend in every direction, and brightly shine, spreading far and wide, richly loaded with fruit divine,—Prudence, Temperance, Justice, Fortitude, Charity, Mercy, Peace, Love, Pure Religion, and every amiable quality and fruits of virtue which can adorn and happify mankind, and glorify God.



CHAPTER XVI.

ISAIAH ix. 6. *Illustrated and explained by other passages of the Scriptures.*

ISAIAH ix. 6. " For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder ; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the prince of Peace."

1st. " *For unto us a child is born.*"

I. " Now, when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wise men from the east to Jerusalem, saying, where is he that is born king of the Jews ? for we have seen his star in the east, and are come to worship him." " And, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was." " And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him." And " they rejoiced with exceeding great joy." " And the child grew, and waxed strong in spirit, filled with wisdom ; and the grace of God was upon him."

II. After Christ's resurrection, and when he was about to ascend up into heaven, he said unto his followers and disciples, that "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

III. "And he led them out as far as Bethany ; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy ; and were continually in the temple, praising and blessing God."

IV. John the Divine, thus says, "And immediately I was in the Spirit : and, behold, a throne was set in heaven, and one sat on the throne." And the ransomed of the Lord were clothed in white raiment, and gave glory to God, saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." And they "gave glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever," and "fell down before him that sat on the throne, and worshipped him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power ; for thou hast created all things, and for thy pleasure they are and were created."

V. "And I saw in the right hand of him that sat on the throne, a book written within and on the back side, sealed with seven seals." "And I beheld, and lo, in the midst of the throne," "and in the midst of the elders stood a Lamb, as it had been slain," "and he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book," they "fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof ; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."

VI. "And I beheld, and heard the voice of many angels round about the throne," "and the elders," saying, with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour,

and glory, and blessing. And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

VII. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." This Lamb is "the Lion of the tribe of Juda, the Root of David," Jesus Christ the Son of God; he "hath prevailed to open the book, and to loose the seven seals thereof."

VIII. "And all the angels stood round about the throne, and about the elders," "and fell before the throne, on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

IX. "These which are arrayed in white robes," "are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him" "in his temple; and he that sitteth on the throne shall dwell among them," and God himself will be their God, and they shall be his people, his children. "They shall hunger no more, neither thirst any more;" "For the Lamb, which is in the midst of the throne, shall feed them, and lead them unto living fountains of water:" "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away," and all things are made new. Jesus Christ was that holy child which was born unto us; and opened a door of eternal life, glory and salvation to all who will turn unto God with full purpose of heart, and worship him in the beauty of holiness.

2d. "*Unto us a Son is given.*"

I. "Behold the angel of the Lord appeared unto Joseph in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife;" for "she shall bring forth a son, and thou shalt call his name JESUS; for he shall save

his people from their sins." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

II. John thus declared, saying, "And I saw, and bear record that this is the Son of God." "And the angel said," "He shall be called the Son of God." When Jesus was with Peter, and John, and James, in the mountain, praying, "there came a voice out of the cloud, saying, This is my beloved Son; hear him." "Jesus saith unto his disciples, But whom say ye that I am? And Simon Peter answered and said, thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

III. Paul to Timothy thus writes, "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever." "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and come to the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

IV. And Christ himself has said, "For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." "Whosoever therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

V. The apostle Paul has written to the Romans thus, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you."

VI. "Martha saith unto Jesus;" "I believe that thou art Christ, the Son of God." Jesus saith, "I am come a light into the world, that whosoever believeth on me should not abide in darkness:" "For I came not to judge

the world, but to save the world." "The Father which sent me, he gave me a commandment, what I should say, and what I should speak." "And," said Jesus, "I know that his commandment is life everlasting : whatsoever I speak, therefore, even as the Father said unto me, so I speak." "Ye seek to kill me, a man that hath told you the truth, which I have heard of God." Jesus frequently declared himself to be the *Son of God*. He was declared to be the *Son of God* by the Apostles, and by righteous men and women of old. Angels sent by the Almighty Father, also declared that Jesus Christ was the *Son of God*. Philip baptised the eunuch on his confessing and giving evidence that he believed that Jesus was the *Son of God*. And Christ was also repeatedly declared to be the *Son of God*, by voices from heaven, which were plainly and distinctly heard by multitudes when he was upon earth.

VII. "For as many as are led by the spirit of God, they are the *sons of God*," and "*children of God*." "And if *children*, then heirs, heirs of God, and *joint heirs with Christ* : if so be that we suffer with him, that we may be also glorified together."

VIII. "And we know that all things work together for good to them that love God." "It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercessions for us." "The sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us." O "the glorious liberty of the children of God." If we are faithful into death, we shall receive a crown of glory at God's right hand, where Jesus is.

3d. "*And the government shall be upon his shoulder.*"

I. "The angel Gabriel" said unto Mary, the mother of Jesus, "He shall be great, and shall be called the Son of the Highest : and the Lord God shall give unto him the throne of his father David : And he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end."

II. "And when Herod had gathered all the chief priests, and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, in Bethlehem of Judea : for thus it is written by the prophet, "And thou Bethlehem, in the land of Judea, art not the least among the princes of Judea : for out of

thee shall come a governor, that shall rule my people Israel."

III. Jesus said unto Pilate, "My kingdom is not of this world : If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." But the Jews said, "He ought to die, because he made himself the Son of God." Many have been persecuted, because they confessed that Jesus Christ was the *Son of God*.

4th. "*And his name shall be called Wonderful.*"

I. "It was revealed unto Simeon by the Holy Ghost, that he should not see death before he had seen the Lord's Christ." And when he saw him, "then took he him up in his arms, and blessed God," and said, "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people ; A light to lighten the Gentiles, and the glory of thy people Israel."

II. "And Joseph and his mother marvelled at those things which were spoken of him." "And when he was twelve years old, they went up to Jerusalem ;" and "as they returned, the child Jesus tarried behind in Jerusalem ;" "And it came to pass, that after three days, they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions." "And all that heard him were astonished at his understanding and answers." "And when they saw him, they were amazed." Again the people were made to wonder, as it is recorded : "And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake ; and the people wondered."

III. And at a certain time, Jesus "went up into a mountain, and sat down there. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and he healed them ; insomuch that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see : and they glorified the God of Israel." "They wondered every one at all things which Jesus did."

IV. Pass from these scenes, and behold the many miracles which he did, and hear the doctrine which he preached, and truly, you will be led to marvel, be astonished, wonder, and say, "His name shall be called Wonderful."

5th. "*Counsellor.*"

I. Moses said, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me ; unto him ye shall hearken." "And the Lord said unto Moses, they have well spoken that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth ; and he shall speak unto them all that I shall command him."

II. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come : glorify thy Son." "As thou hast given him power over all flesh." "I have glorified thee on earth : I have finished the work which thou gavest me to do."

III. "I have manifested thy name unto the men which thou gavest me out of the world : " "Now they have known that all things, whatsoever thou hast given me, are of thee. For I have given unto them the words which thou gavest me ; " "and they have believed that thou didst send me." "Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are." "Father, I will," "that they may behold my glory, which thou hast given me."

IV. It is also recorded in the Acts of the Apostles, "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you, of your brethren, like unto me ; him shall ye hear in all things whatsoever he shall say unto you." "Jesus went about all Gallilee, teaching in their synagogues, and preaching the gospel of the kingdom."

V. Christ Jesus is called counsellor, on account of his superior wisdom and willingness to instruct, and to give counsel to men ; and also, to plead their cause between them and his Father, as "a Mediator between God and man."

VI. When we take into consideration the superior counsel, and extraordinary advice which Jesus gave, and the heavenly discourses which he delivered, we may with propriety conclude, that he may well be called the best of counsellors.

6th. "*The mighty God.*"

I. As the prophet has said, "Behold, a virgin" "shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is God with us," our Master,

days on the earth, are as a shadow, and there is none abiding."

IV. "As he spake to our fathers, to Abraham, and to his seed forever." "The voice of the Lord came unto Moses, saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob." Christ also said, "My Father, and your father, my God and your God."

V. Abraham is called the father of the faithful. "Paul, a servant of God, and an apostle of Jesus Christ." "To Titus mine own son, after the common faith." "Paul," "To Timothy, my dearly beloved son." "Paul, an apostle of Jesus Christ, by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: Grace be to you, and peace from God our Father, and from the Lord Jesus Christ." "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

VI. If, then, Abraham, Isaac, Jacob, and all the patriarchs, and also the faithful ministers of the gospel, have been called *fathers*; with how much more propriety might Jesus Christ, the *Son* of God, and spiritual Head of the church, be called "*the everlasting Father*," who will be, in spirit, with the faithful, not only to the end of the world, but will be eternally present with them at God's right hand, in the paradise above.

8th. "*The Prince of Peace*."

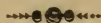
I. On this head, we need only to observe, that Christ's whole doctrine, to his disciples, was, PEACE; yea, that peace which the world cannot give, nor take away. As it is recorded, "Christ came and preached peace" to mankind, saying, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." "And as the Father gave me commandment, even so I do." "And to be spiritually minded, is life and peace." Therefore, let us earnestly and constantly try to imitate that great PATTERN OF PEACE AND LOVE, "*the Prince of Peace*."

HYMN XIII.

A GENERAL INVITATION.

1. Come, our Christian friends and brethren,
Bound for Canaan's happy land ;
Come, unite and walk together,
Jesus Christ gives the command.
Lay aside all party spirit,
Slight your Christian friends no more ;
Come, unite, through Jesus' merit,
Zion's peace again restore.
2. We'll not bind our brother's conscience,
This to God alone is free ;
Nor contend for non-essentials,
But in Christ united be.
Th' scriptures are the grand criterion,
These shall all our doctrine prove ;
Christ the centre of our union,
And the bond of Christian love.
3. Here's our hands, our hearts and spirit,
Now in fellowship we'll give ;
Now we love and peace inherit,
Show the world how Christ's Friends live ;
Now we're one in Christ our Saviour,
Male or female, bond or free ;
God will love his friends for ever,
May mankind in him agree.
4. Now we'll preach and pray together,
Praise, give thanks, rejoice and sing ;
Now we'll strengthen one another,
And adore our heavenly King.
Now we'll join in sweet communion,
'Round the table of our Lord ;
Lord, confirm our Christian union
By thy Spirit and thy word.
5. Now the world will be constrained
To believe in Christ our King ;
Thousands, thousands be converted ;
Round the earth God's praises sing

Happy day ! O joyful hour,
 Thank the Lord, his name we'll bless ;
 Send thy Spirit, Lord, with power,
 Fill the world with righteousness.



CHAPTER XVII.

CHRISTIANITY AND THE GOSPEL.

1. *Christianity*, that cause divine !
 Leads to eternal joys above ;
 It does with faith, hope, virtue, shine,
 Founded on Charity and Love.
2. How beauteous are their feet,
 Who stand on Zion's hill,
 Who preach the Gospel to mankind,
 And words of PEACE reveal.

“ For,” said Paul, “ I am not ashamed of the Gospel of Christ ; for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek.” The word Gospel signifies good news, or glad tidings, and is commonly applied to the doctrine Jesus Christ himself preached, the instruction he gave, and the discourses he delivered, or Christ preached to the world by the ministers of the Gospel.

Therefore, seeing we have this ministry, as we have received mercy, we faint not : For we preach not ourselves, but Christ Jesus the Lord ; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him ; for the hour of his judgment is come : and worship him that made heaven and earth, and the sea, and the fountains of waters

Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

CHAPTER XVIII.

GENERAL VIEW OF THE BELIEF AND PRACTICE OF CHRIST'S FRIENDS : BEING A SUMMARY OF THE DOCTRINE AND DUTIES OF THE CHRISTIAN RELIGION.*

SECTION I.

A correct path to be pursued, and a sure guide to be followed, to rightly believe in the Father, Son, and Holy Ghost.

We believe in "God"—"the Father;" and in "Jesus Christ"—"the Son of God;" and in "the Spirit of God"—"the Holy Ghost," as described in the Scriptures of Truth. As Christ himself has declared, saying, "He that believeth on me, as the Scripture hath said," &c.

SECTION II.

Belief concerning Christ's Commandments, Words, Sayings, and Examples.

We believe that Christ's commandments, words, sayings, and examples, as recorded in the scriptures, have been, now are, and will be the most important visible rules of faith and practice, or the most important visible guide to direct in moral duties, and true spiritual worship.

SECTION III.

Pre-eminent Virtues, Principles, Qualifications, Duties and Ordinances.

1. We believe that the following virtues, principles, qualifications, and ordinances tend to promote the cause of Christianity, the glory of God, and real peace, love, harmony, union, and happiness among mankind, viz :

2. *Repentance, faith, prayer, justice, mercy, brotherly love, and righteousness*, "which shall exceed the righteousness of the Scribes and Pharisees.

3. *Purity of heart, sincerity, truth, integrity, candour, humanity, faithfulness, piety, useful knowledge, wisdom, harmlessness, innocence, kindness, liberality, honesty, industry, benevolence, economy, frugality, prudence, and a forgiving*

* For farther information concerning Faith and Practice, ask of God, who giveth liberally and upbraideth not; and "search the Scriptures."

ing disposition. “For if ye forgive men their trespasses, your heavenly Father will also forgive you.” “Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets.”

4. *Unfeigned friendship, fortitude, obedience and condescension and submission in all reasonable requirements, holiness, gratitude, godliness, patience, fasting, watching and praying,* “that ye enter not into temptation.”

5. *Guarding against sin and wickedness of every description, seeking and striving to do good and to worship God in spirit and in truth—the beauty of holiness.* “Seek ye first the kingdom of God, and his righteousness ; and all these things shall be added unto you.”

6. *Baptism.* For “Jesus when he was baptised, went up straightway out of the water ; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him : And, lo, a voice from Heaven, saying, This is my beloved Son in whom I am well pleased ; “hear him.” And at another time Peter said, “Can any man forbid water, that these should not be baptised, which have received the Holy Ghost as well as we ?” “Many of the Corinthians, hearing, believed, and were baptised.” “When they believed Philip preaching the things concerning the kingdom of God,” “they were baptised, both men and women.” “Arise and be baptised.” “Repent and be baptised every one of you” And to the eunuch, “Philip said, if thou believest with all thine heart, thou mayest” be baptised. “And he answered and said, I believe that Jesus Christ is the Son of God :” Then “they went down both into the water, both Philip and the eunuch ; and he baptised him.” “And when they were come up out of the water,” the eunuch “went on his way rejoicing.” Baptism being a figure of purity, and “not the putting away of the filth of the flesh, but the answer of a good conscience towards God by the resurrection of Jesus Christ.” Baptism is a New Testament sacrament, or ordinance, and an emblem of regeneration or washing or cleansing from wickedness or pollution, and shadows forth a death and burial to sin, and a rising to newness of life in Christ, henceforth to walk in the way of Gospel peace and love. In this sacrament, water is to be used, and administered as nearly as may be according to the examples given in the scriptures : But we

do not say that any particular mode is absolutely essential. Yet it must be a baptising or washing “in the name of the Father, and of the Son, and of the Holy Ghost.” It is said by some, and perhaps with much propriety, that this sacrament represents death, burial, and the final resurrection, or the pouring out of the Spirit of God into the heart, and cleansing it from sin, and washing off the wickedness thereof. It is also said, that Baptism signifies, [1] The outward ordinance or sacrament, wherein the washing with water represents the cleansing of the soul from sin by the blood of Christ, Luke vii. 29, 30 1 Pet. iii. 21. [2] Inward spiritual washing, signified by the outward sign, Matt. iii. 11. See also Luke xii. 50. Eph. iv. 2. Mark i. 5. 8. Luke iii. 16. John i. 26. 1 Cor. i. 17. Matt. iii. 13, 14. 16. Matt. xx. 22 Col. ii. 12. Heb. vi. 2. Matt. iii. 6. Acts xxii. 16. Rom. vi. 3. 1 Cor. i. 13, 14. 16. 1 Cor. x. 2. 1 Cor. xii. 13. 1 Cor. xv. 29. Gal. iii. 27. John i. 25. 33 John iii. 26.

7. *Eating the Bread and drinking the Wine in remembrance of Jesus—thereby, emblematically, typically, and sacramentally showing forth Jesus’ death till he come in the clouds of heaven, with power and great glory.* “For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come” For, “Jesus took bread and blessed it, and break it, and gave it to his disciples, and said, Take, eat;” “this is my body which is given for you : this do in remembrance of me” “And he took the cup, and gave thanks, and gave it to them. saying, Drink ye all of it : For this is my blood of the New Testament, which is shed for many for the remission of sins.” “But let a man examine himself, and so let him eat of that bread, and drink of that cup :”—Calling to mind the Anointed Saviour with a humble desire to be obedient to his commands and words, and to act according to his will and examples—spiritually discerning Jesus’ body and blood which was given for the remission of sins ; lest he eat and drink unworthily, or to his own condemnation. The Lord’s Supper, as it is sometimes called, is a sacrament instituted by the Lord Jesus, as an emblem of his body which was bruised for our transgressions, and his blood which was shed for the remission of sins ; and is to be continued in his church—the Christian church of God, for a memorial of Christ, until his second coming. In the last day, Christ will descend from heaven with a mighty shout, and with the

voice of the archangel, and the trump of God ; and all that are in their graves shall hear his voice and come forth. The just shall be raised to honour, immortal glory, and perfect happiness. But the unjust shall be raised to receive the just punishment due for their crimes and wickedness.

8. *Perseverance in holiness, morality, steadfastness, generosity, hospitality, giving alms not to be seen of men but with a willing and cheerful heart, peace, philanthropy, temperance, sobriety, meekness, and humility.* “ Sing with the spirit and sing with the understanding also.” “ Pray with the spirit,” and “ pray with the understanding also.” “ Giving thanks always for all things unto God :” that is, “ In every thing give thanks ; for this is the will of God in Christ Jesus concerning you.” “ Prove all things ; hold fast that which is good.” Be steadfast, unmoveable, always abounding in the work of the Lord.

9. *True belief, heavenly hope, charity, and divine love.* “ Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself.” “ Now abideth faith, hope, charity, these three ; but the greatest of these is charity.”

10. *Reconciliation and resignation to the will of God.* “ Be ye reconciled to GOD.”

11. Friend ! “ love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” “ Love thy neighbour as thyself.”

12 Friends ! love your enemies ; love all mankind. Do good, be kind, merciful, charitable to all, whether they be friends or enemies. Feed the hungry, clothe the naked, visit the sick, the afflicted, the fatherless, the widows, and the imprisoned, and do unto every person all the good you can consistently with your own circumstances, that is, do all the good you can to others, both in word and deed, without essentially injuring yourselves, and keep yourselves unspotted from the world. Be virtuous, and let all your thoughts, words, and deeds be crowned with whatever shall tend to the peace, happiness, harmony, love, and the virtuous union of mankind, and the glory of God.

13. “ O that men would praise the Lord for his goodness, and for his wonderful works to the children of men : Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.”

14. The four cardinal, principal, or chief virtues, are, as some suppose, 1st. Love to God ; 2d. Good will to all mankind ; 3d. Humility in riches, blessings or prosperity ; and 4th. Patience in poverty, afflictions, tribulation, or adversity.

15. If mankind universally loved God supremely, there would be no idolatry upon earth, nor any of its attendant abominations ; no profaning the name of God ; no opposing, corrupting, perverting, nor abusing the truth ; no self-praise, nor hypocrisy, no despising of those who are meek, lowly and virtuous ; no arrogance, ingratitude, nor pride under the smiles of Providence ; and no murmuring under its frowns. Love would render it their meat, their drink, their joy, and their happiness, to reverently fear, worship, praise, honour, and obey God, and quietly acquiesce in all his dealings towards them.

16. And if they loved their fellow-creatures as themselves, there would be no wars, rivalships, antipathies, nor breach of treaties or agreements between nations or individuals ; no envyings, strifes, wrongs, slanders, back-bitings, duels, litigations, nor intrigues between neighbours or others ; no deceitful flattering complaisance, no persecuting bitterness in, nor about religion ; no deceit, fraud, nor over-reaching in trade ; no tyranny, venality, haughtiness, nor oppression ; no envy, nor evil-devisings among any people ; no murders, robberies, thefts, burglaries, nor brothels in city or country ; no cruelty in parents, rulers or others ; no ingratitude nor disobedience in children ; no unkindness, treachery, nor implacable resentments and hatred between friends or relations ; no jealousies, nor bitter contentions in families ; in short, none of these streams of death and discord, which poison or destroy the harmony of society and its enjoyments, would be known or practised : But all would be peace, harmony, friendship, happiness and love.

17. Humility in prosperity, divinely adorns the truly virtuous.

18. Patience in adversity, bespeaks innocence of heart, worthiness of mind, and resignation to the will of God ; and greatly adorns the character of the truly pious Christian.

19. *Chastity*.—"Keep thyself pure," and undefiled. "Blessed are the pure in heart : for they shall see God."

20. *Marriage*.—"Marriage is honourable in all."

Love, friendship, honour, truth and pure delight !

Harmonious mingle in the Nuptial rite :

In *Eden* first the holy state began,

When perfect innocence distinguish'd man.

"For this cause shall a man leave father and mother, and shall cleave to his wife : and they twain shall be one."—

"Let us follow after the things which make for peace."

21. "Husbands, love your wives, and be not bitter against them." "So ought men to love their wives as their own bodies." "Live joyfully with thy wife."

22. "Teach the young women to love their husbands, to love their children, to be discreet, chaste, keepers at home."

23. "Ye wives, be in subjection to your own husbands."

"Wives, submit yourselves unto your own husbands, as it is fit in the Lord." "For the husband is the head of the wife, even as Christ is the head of the church."

24. "Let every man have his own wife, and let every woman have her own husband." And let every man and his wife continually live in the true bands of peace, love, and friendship, until God, in his divine providence, shall by death separate them.

25. Finally, friends, cultivate every amiable, social, virtuous principle, and "worship God in the beauty of holiness," until God shall call you to your final happy home.

26. *Prudence, frugality, and economy*.—"Christ said unto his disciples, gather up the fragments that remain, that nothing be lost." *Plain, decent, modest apparel*. "Adorn" yourselves "in modest apparel," "not with broidered hair, or gold, or pearls, or costly array ; but (which becometh people professing godliness) with good works. Your "adorning, let it not be that outward adorning," of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price." It is inconvenient for men, but will do very well for women to wear long hair.

27. "Swear not at all ; neither by heaven, for it is God's throne : nor by the earth, for it is his footstool." "Above all things, my brethren, swear not ; neither by heaven, neither by the earth, neither by any other oath :

“lest ye fall into condemnation.” Yet, ye may *affirm*, that ye will tell the truth, and nothing but the truth, under the pains and penalties of perjury. This is only to be done when ye are called upon, by any legal authority, to give your evidence concerning any case or difference, between any parties.

28. “Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.” “Who-soever believeth that Jesus is the Christ,” being converted unto righteousness, “is born of God.”

29. “Repent, and turn to God, and do works meet for repentance.” “God now commandeth men every where to repent.”

30. “It is lawful to do well on the Sabbath days.” “Blessed is the man that keepeth the Sabbath from polluting it.” “The Son of man is Lord even of the Sabbath-day.” “The Sabbath was made for man, not man for the Sabbath.”

31. “Ye shall not oppress one another.” “Oppress not the widow, nor the fatherless, the stranger, or the poor.” “Ye shall not deal falsely.” “Do violence to no man.”

32. *Diligence, faithfulness, and perseverance.* “It is required in stewards, that a man be found faithful.” “Be thou faithful unto death, and I will give thee a crown of life.”

33. “Thou shalt not raise a false report.” “Keep thy tongue from evil, and thy lips from speaking guile.” Let no filthy communication proceed out of thy mouth.

34. “Fathers provoke not your children to anger, lest they be discouraged; but train them up in the nurture and admonition of the Lord.”

35. “Children, obey your parents in the Lord, for this is right.” “Children, obey your parents in all things: for this is well pleasing unto the Lord.” “Honour thy father and mother.”

36. “If any man teach otherwise, and consent not to wholesome words, even to the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth.” “In vain do they wor-

ship God, teaching for doctrines the commandments of men."

37. "In all things, shewing thyself a pattern of good works : in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned."

38. "Masters, give unto your servants that which is just and equal." "Thou shalt not rule over him with rigour."

39. "Servants, obey in all things your masters according to the flesh ; not with eye service, as men-pleasers : " "knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."

40. *Civil Rulers.* "Thou shalt provide out of all the people, able men, such as fear God ; men of truth, hating covetousness ; and place such over them to be rulers." "He that ruleth over men, must be just, ruling in the fear of God."

41. "Submit yourselves to every ordinance of man, for the Lord's sake ;" "unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well." "For rulers are not a terror to good works, but to the evil."

42. *Prayer*, is either mental or vocal, ejaculatory or occasional, either private or public ; for ourselves, or others ; for the procuring of good things, or the removing or preventing of things evil. i Tim. ii. 1, 2. As God is the only object of prayer, Psal. l. 15. and as we must pray for others, as well as for ourselves, Jam. v. 16. So we are to pray fervently, Col. iv. 12, sincerely, Psal. xvii. 1, constantly, Col. iv. 2. with faith, Jam. v. 15, by the help of the holy Spirit, Rom. viii. 26. Make no long prayers for a pretence to be seen and heard of men. Matt. vi. 5, 6, 7. Mat. xxiii. 14. "When ye pray, use not vain repetitions, as the heathen do ; for they think that they shall be heard for their much speaking." "After this manner, therefore, pray ye :"

43. "Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." "Give us this day," and "day by day our daily bread." "And forgive us our sins," debts, and trespasses, "as we forgive our debtors ;" and those that have trespassed against, wronged, or injured us. And let us not be led into, nor be overcome by temptation ; but deliver, protect, and keep us from evil, sin, wickedness,

and transgression ; “ For thine is the kingdom, and the power, and the glory, for ever. Amen.”

44. Paul and Barnabas, speaking to many of the Jews, and religious proselytes, “ persuaded them to continue in the grace of God,” by “ confirming the souls of the disciples, and exhorting them to continue in the faith.”

45. “ The work of righteousness is peace : and the effect of righteousness, quietness, and assurance for ever.”

46. The time will come, when all nations “ shall beat their swords into plough shares, and their spears into pruning hooks ; nation shall not lift up a sword against nation, neither shall they learn war any more.”

47. “ But they shall sit every man under his vine and fig-tree,” and “ worship God in the beauty of holiness,” and “ none shall make them afraid :” “ for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” This prophecy will be fulfilled at or before the glorious Millennium.

48. Then will the kingdom of God become in all its glory, beauty, and magnificence ; then will the will of God be completely done in earth as it is in heaven ; then will unbounded, perfect love, peace, harmony, and unspeakable pleasure, joy and happiness, universally prevail among the inhabitants, who, at that time, shall dwell on the face of this terraqueous globe. This will fully take place, and be completely accomplished, at or before the commencement of the glorious Millennium.

The sorrows of the mind,
Be banish'd from this place ;
Religion never was design'd,
To make our pleasures less.

Salvation ! let the echo fly,
The spacious earth around ;
While all the armies of the sky,
Conspire to raise the sound.

SECTION IV.

The Scriptures—the pre-eminent writings :—Sketches of what they declare, teach, or hold forth.

1. We believe the scriptures ; and that they contain the only essential, visible, written or printed rules, or articles of faith or belief, and practice or works ; or that they are the only essential, visible, written or printed source, whence we are to draw our religious and moral sentiments, whether they relate to faith or practice ; and that we consider no creed or confession of faith, to be binding on Christians, any farther than they agree with the scriptures of the Old and New-Testaments, or agree with the New, and with the fulfilment of the Old ; i. e. such parts of the Old Testament, as will apply to, or are binding on us, together with the New.

2. And that mankind ought to search the scriptures, for they testify of Christ, describe the creation of all things, and by whom created, and often how, and always for what purpose they were created ; and teach mankind to worship and adore the Great Primeval or First Cause of order, happiness, and love ; describe the state of man, before and after his transgressing God's command, by eating the forbidden fruit, and point out God's doings to, and among the human family, before, at, and since the time of Christ's being visible on the earth :

3. And that the scriptures declare the Omnipotence, Omniscience, and Omnipresence of God ; his love towards his people in the plan of man's salvation, by sending his Beloved Son into the world, to be the Great Propitiation for man's disobedience, transgression and sin ; and his wisdom, power, holiness, justice, goodness, in the works of creation, preservation, and redemption ; and that by surveying the works of God's creation, mankind are taught to admire the perfect *Wisdom, Strength and Beauty*, of the Almighty Creator, Regulator, Supporter, Father, Disposer, and Ruler of the Universe :

4. And that the scriptures also declare the “ resurrection of the dead, both of the just and unjust,” and the “ judgment to come,” “ when the Son of man shall come in his glory, and all the holy angels with him ; then shall he set upon the throne of his glory : and before him shall

be gathered all nations ; and he shall separate them one from another as a shepherd divideth his sheep from the goats."

5. " For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation : As it is written, " Behold, I come quickly ; and my reward is with me, to give every man according as his work shall be : " that is, " according to that he hath done, whether it be good or bad."

6. And that every one of the faithful, righteous and blessed of God, " that shall endure unto the end, the same shall be saved," and shall receive the reward " Well done, thou good and faithful servant," " enter thou into the joy of thy Lord," and " shall receive a crown of glory that fadeth not away," and being admitted into the paradise above, " at God's right hand," will be owned and confessed of Christ before God and the holy angels, and shall enter into " life eternal," to enjoy perfect happiness for ever ; — " then shall the righteous shine forth as the sun in the kingdom of their Father," and shall " inherit the kingdom prepared for them from the foundation of the world : "

7. And that the cursed who " blaspheme against the Holy Ghost" and continue and die in their trespasses and sins, wickedness, malice, hatred, and envy, " shall not be forgiven ;" that is, they have " never forgiveness," but will be doomed to depart from Christ : As it is written, " Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels : " " And these shall go away into everlasting punishment " — " eternal damnation : " " but the righteous into life eternal : "

8. " Wherefore I say unto you, All manner of sin and blasphemy, shall be forgiven unto men : but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him : but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. ' " For out of the abundance of the heart the mouth speaketh."

9. " A good man, out of the good treasure of the heart bringeth forth good things ; and an evil man, out of the evil treasure, bringeth forth evil things. But I say unto you, That for every idle word that men shall speak, they

shall give an account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned :”

10. For “ those things which proceed out of the mouth come forth from the heart, and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies : These are the things which defile a man :” But words fitly spoken are like apples of gold in pictures of silver ; —Edifying and administering consolation and useful knowledge unto the hearers.

11. And that the general tenor of the scriptures help to declare, point out, and to prove the importance and validity of Christ’s Divine Mission ; and afford other useful knowledge and instruction by reminding mankind of their duty to themselves, to their friends and enemies, and to God :

12. But that nothing except the powerful operation of the Spirit of God can, or will effect a saving conversion from sin, wickedness, and nature’s darkness to God’s marvellous light, and to true spiritual righteousness, holiness, and salvation.

13. If we be led by the Spirit of truth, then the Spirit of truth, the Holy Ghost, the Comforter, will teach us and guide us into all truth. He that seeketh me early shall find me. He that hungereth and thirsteth after righteousness shall be filled.

14. The people in Berea “ were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily whether those things were so.” Jesus will “ gather together in one the children of God” of all nations.

15. “ Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on these things.”

Come all who love the Lord,
And let your joys be known ;
Join in a song of sweet accord,
As children of God’s throne.

Lord, thy commands are clean and pure,
Enlightening our beclouded eyes ;
Thy threatenings just, thy promise sure,
The Gospel makes the simple wise.

SECTION V.

The best method to be pursued in order to understand the Scriptures rightly.

1. We believe that the true literal and spiritual meaning of the scriptures can be more readily, clearly, correctly, and fully understood by paying strict attention to the true tenor and connection of their various parts, by comparing scripture with scripture and “ by comparing spiritual things with spiritual,” and by noticing the true meaning and connection of the whole ; and how the various parts thereof are dependant on, and connected with one another ; and by taking into consideration the various circumstances, times, places, and dispensations ; and by understanding the types, shadows and figures that are used therein ; and the manner in which the scriptures were first spoken or written ; and on, and unto whom each part was designed to be binding or to apply ; and for, by, and unto whom each part was spoken or written.

2. Let every person strive to have a correct knowledge of, and rightly to understand the scriptures, not from what men say, or have said or written of them, but from the scriptures themselves, that they may clearly see, fully comprehend, and plainly discover the true use, meaning, and application of the different parts thereof, as they are, and as they were originally designed to be understood.

3. “ Search the Scriptures.”

Note by the Friends. The whole scriptures of the Bible taken as a book, i. e. the Old and New Testament taken together, may be compared to an inexhaustible quantity of gold in the ore, which is of all metallic substances the most pure. But when in the ore there is some dross attached to it. Yet a skilful refiner can separate the pure gold from the dross. The Beauties of Primitive Christianity may be compared to a sufficient quantity of this gold for all common uses, after this separation has taken place, and after the golden ore has passed through the refiner's hands and been thoroughly refined. Yet the refiner has not made use of all the golden ore, but has taught all how they may refine it, and make use of all of it, for themselves, or for their instruction and happiness, without pinning their faith in the sleeves of any man or set of men.

Teach me to feel another's woe ;
 To shun all faults I see ;
 That mercy I to others show,
 That mercy show to me.

Now let our songs abound
 And every tear be dry,
 We're marching through Emmanuel's ground
 To fairer worlds on high.

SECTION VI.

The most appropriate descriptive Scriptural names given to the People and Church of God.

1. We believe that those, who believe in Christ, and love, follow and obey him, and hear, observe and keep his commandments, words, and sayings, and also do them, and follow his examples, as described in the scriptures ; (for Christ spake, acted, and set the example for mankind to follow, as God had commanded him) ; and also believe in, and worship God in spirit and in truth ; according to the light they at the time have, are and ought to be called, *Friends, God's Friends, Friends of God, Christ's Friends, Friends of Christ, Jesus' Friends, Friends of Jesus, Jesus Christ's Friends, Friends of Jesus Christ, Christ Jesus' Friends, or Friends of Christ Jesus*,—and in the most extensive collective view, *God's Church, or Church of God, Christ's Church, or Church of Christ, Christ's Church of God, or God's Christ's Church, or the Christian Church of God, or God's Christian Church, the Church Triumphant* :

2. And that every one of Christ's Friends, is a member or branch of, and belongs to this “general assembly and Church of Christ,”—“Jesus Christ himself being the chief corner stone,” and “the head of the body, the Church.” “Whatsoever ye do, do all to the glory of God.” “Give no offence, neither to the Jews, nor to the Gentiles, nor to the Church of God.” “Lead quiet and peaceable lives, in all godliness and honesty.”

3. But that the several established Congregations of Saints, assembling in different parts of a country, town, or city, observing and keeping God's commandments, communicated to mankind by or through Christ, that is, by observing Christ's commandments, words and sayings, and

following Christ's examples, in moral and religious duties and ordinances ; and being united together by the strong ties of heavenly fellowship, charity and love, to worship the only ever living, all-wise, true, eternal, and Almighty God, in spirit and in truth, and to promote the glorious cause of Christianity, may be called, "*The Church,*" or "*Churches,*" or *Congregations of Saints.*

4. The Christian Church of God, may be compared to a fruit-bearing tree. The trunk or body of the tree, may be compared to Christ. And as the tree is rooted in, and draws its nourishment and support from the earth, so Christ receives his power from God. And the main limbs or branches thereof, represent the different churches established at different times, in different places, independent of each other, but all centreing in the body of the tree, i. e. in Christ. And as these limbs or branches, centre in, and draw their nourishment and support, through the body of the tree from the earth, so the churches centre in, and draw their support, principles and doctrine from God through Christ. The limbs upon the main limbs, represent each individual person, member or branch of an individual Church, to which he or she is attached. The dry, dead main limbs, or main limbs which bear no fruit, represent the churches which have become dead to true religious worship or devotion ; and such limbs as are partly dead and partly alive, represent the luke-warm churches. The dry or dead limbs, which are branches of any main limb, represent a spiritually dead individual professor ; though he or she is still attached to the church, yet they bear no fruit, but are as dead weights, which injure the live main branch. One single branch growing out from the body of the tree represents an individual person who believes in God and Christ, and lives by faith in the Son of God, but is not attached to any particular church.

5. And for the sake of convenience, each visible Church of God, i. e. each Christian Church of God, may be known by some suitable token, descriptive term, or appellation, or by location, *in like manner as the following, viz :* The Church of God, No. —, in Huntington, Long Island, N. Y. or God's Church, No. —, in Brandon, Vt. or Christ's Church in Clefton-Park, New-York ; or Christ's Church of God, No. —, in Boston, Massachusetts ; or Christ's Church of God in the East, West, North, South, or Centre Parish, in Providence, in Rhode-Island, in the United

States of America ; or Christ's Church of God in New-York, New-York, United States of North-America ; or The Christian Church of God in — street, in Philadelphia ; or Christ's Church of God in London, in England, in Europe ; or Christ's Church of God in Damascus, in Asiatic Turkey ; or Christ's Church of God, No. —, in Smyrna in Asia Minor ; or Christ's Church of God No. —, in Cairo, in Egypt, Africa ; or God's Christian Church No. —, in Albany, N. Y. or The Christian Church of God No. —, in Bethlehem. Such are only branches, here below, of God's Church above—where all is peace, happiness, harmony and love.

6. The word *Synagogue*, is most commonly used to denote the place where the Jews publicly assemble to pray, to read, and explain or expound the law, &c. to preach or teach their religion and the law, and hear the reading of the law and the prophets,—the Scriptures ; and to give divine instruction, and to perform public worship, prayers, praise, &c.

7. *Synagogue*, is, therefore, an appropriate name for the house or place which is often called a Meeting-house, a Church, or a Chapel. The different Synagogues may be distinguished one from another by their number, *i. e.* the No. they bear, or by descriptive names or terms, or by location, in like manner as the churches are ; *which see.* The Temple was a house or place designed or appropriated to, and for, prayer, reading, preaching, teaching, public divine instructions, public acts of religion, worship, &c.

8. “ He that hath an ear, let him hear what the Spirit saith unto the Churches ; to him that overcometh,” “ and keepeth my works to the end,” “ will I give to eat of the tree of life, which is in the midst of the paradise of God.” And “ I will confess his name before my Father, and before his angels.”

9. “ To the angel of the Church in Philadelphia write : These things saith he that is holy, he that is true.” “ I know thy works : behold I have set before thee an open door, and no man can shut it : for thou hast a little strength and hast kept my word, and hast not denied my name.” “ To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” “ Be thou faithful unto death, and I will give thee a crown of life.”

10. We do not say that it is a sin, or even wrong for

Friends—Christ's Friends to be called by any applicably scriptural, or properly descriptive name ;—yet may we not with propriety adopt that name which Christ himself in a particular manner gave ? Which was “ *Friends*,”—“ *My Friends*,” Christ's Friends. John xv. 14, 15.

11. “ God hath said,” “ I will be their God, and they shall be my * people.”

12. “ The disciples, *Christ's Friends*, “ were called *Christians*, first in Antioch.”

13. “ Agrippa said unto Paul, Almost thou persuadest me to be a CHRISTIAN.”

14. “ If any man suffer as a CHRISTIAN, let him not be ashamed ; but let him glorify God.”

15. May we be finally received into the Grand Church above—there to be perfectly happy eternally—singing the song of redeeming love,—melodiously proclaiming celestial honour and Hallelujah to our Father God, in triumphant, immortal, extatick joys,—harmoniously and sweetly sounding the praises of our heavenly Father for ever and ever, without end. Amen.

If I am right, thy grace impart,
Still in the right to stay ;
If I am wrong, oh teach my heart
To find that better way.

Our Wisdom, Wealth, and Power, we find
In one Jehovah all combin'd ;
On Him we fix our joyful eyes,
And all our souls in raptures rise.

SECTION VII.

The Establishment and Government of God's Christian Church, on the principles of Equality, Justice, and Equity, —consistent with the Rights of Man.

1. We believe that any number of Friends,—Christ's Friends have a right, given them by the God of nature, heaven, and the universe, to unite together to constitute, or re-constitute, confirm, or re-confirm, establish, or re-establish a church in any suitable place, for the purpose of worshipping God, and for helping to support and promote

* God's People.

the Christian Religion, for social and divine purposes, the happiness of mankind, and the glory of God.

2. And that the Apostles, Bishops, Elders, Pastors, Preachers or Teachers ; and Messengers ; and Deacons ; and Stewards ; and Scribes, Secretaries or Clerks ; and others, ought to perform their several duties as nearly as may be, as they are called, or were called, according to their several stations and abilities, and as the scriptures describe ;—or as they have been called by Divine Power.

3. None usurping authority over the rest, “ neither as being lords over God’s heritage ;” but all being united together in Brotherly, Co-operative, Christian union, equality, and fellowship, each filling their proper station as God has designed them as the members of one body—being brethren, fellow-labourers, and fellow helpers together in the Church of God, for the essential good and mutual edification of each other ; and for spreading universal, unbounded love, charity, and peace among the human family.

4. “ For the body is not one member” but “ many members, yet but one body.” “ Behold, the Lord cometh with ten thousand of his saints.” “ Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.”

5. “ For ye are all one in Christ Jesus.” “ Now there are diversities of gifts, but the same Spirit.” 1 Cor. xii. and xiii. chapters. Rom. xii chapter.

6. Christ is the great Shepherd and Leader of his sheep, for Jesus was “ for the suffering of death crowned with glory and honour ; that he by the grace of God should taste death for every man :”

7. As “ one in a certain place testified, saying,” “ Thou crownst him with glory and honour, and didst set him over the works of thy hands.”

8. And “ Jesus lifted up his eyes to heaven, and said, Father,” “ this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.”

9. “ Neither pray I for these alone, but for them also which shall believe on me through their word ; That they all may be one ; as thou, Father, art in me, and I in thee. that they also may be one in us : that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them ; that they may be one, even as we are one.”

10. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

11. May not any number of people, therefore, with propriety, constitute or establish a church, in any suitable place, in the name of God and the Anointed Saviour? And is not each church, so constituted or established, a free and independent church, and not under the control of any other church or churches, society or societies, nor under any man, men or set of men, in any respect, provided they do not transgress the civil authority?

12. And that no man or set of men, has any right to control them respecting religion; (nor any right to control any free individual of the human race, in religious observances or faith,) or to impose any rule, creed or discipline, or ceremony, or ordinance, or article of faith or practice upon any church, unless it be by their own free-will or consent, or by their request; and that by a majority of the Brethren in the church to which they belong:—*Except what the civil law requires:*

13. And that the Brethren of each church, have the full power and right to regulate their own church affairs, and to decide in all cases relating to the church to which they belong, by a majority of their votes:—*Provided, they duly regard the laws of their country; that is, the laws of the land where God in his providence may direct their lot; that is, the civil law where they, at the time, live or reside.*

14. Finally, "let all things be done freely, decently, and in order;" for the real good and happiness of mankind, and the greatest glory of God—calling to mind that Virtue and true Religion are the brightest jewels, the most beautiful ornaments, and include the noblest, the most happifying, and the best principles of man; and that the constant and sincere practice of them in all their various branches, confers the highest honour on God our Creator.

15. Therefore, of our own free will and accord, we willingly join with the "Church of God," "Christ's Church," the Christian Church of God, God's Christian Church. No. in constituted, established, or re-established

A. D. and A. L. or A. M.

wholly putting our trust in God, and firmly relying on his benign favour, grace, and Almighty Protection.

While shepherds watch'd their flocks by night,
 All seated on the ground,
 The Angel of the Lord came down,
 And glory shone around.

16. For the Angel's voice soon after the birth of Jesus Christ, was heard saying unto the shepherds ; " Fear not : for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord : " And suddenly " a multitude of the heavenly host, " joined the joyful welcome song, " praising God, and saying, Glory to God in the highest—and on earth PEACE—good will towards men." Universal Love, Peace, and Harmony abound—Hatred, Malice, and War, soon be known no more. We sing the happy time, when cruelty shall cease, celestial love increase with universal peace ; and primitive christianity, in friendship and purity, reign on every hill, mountain, vale ; river, sea, ocean and plain ; and no mortal be by mortal slain.

Firm united let us be,
 In the bonds of Charity ;
 As a band of brothers join'd,
 Loving God and all mankind.

*Names of the people who constituted, or re-constituted,
 confirmed, or re-confirmed, established, or re-estab-
 lished the Church of God. No. in
 on this day of A. D.*

**Friends. †God's Church and People. ‡Christ's Friends.*

BRETHREN.

SISTERS.

CHURCH RECORD.

BOOK No. 1.

BRETHREN.

SISTERS.

N. B. The names are to be continued on the following pages, or they are to be filled up at some future church meeting, with such things as ought to be recorded, together with the names of those who may at different times join the church. And then a new Church Book may be commenced, to which may be prefixed the following title, viz: *Church Record; Book, No. 2.* and so on, each book having a higher number, as long as time shall endure, or until all the saints of God shall be called home to join the Grand Church above.

CHAPTER XIX.

Remarkable Contrasts and Parables—collected from the Scriptures.

1. “ And Jesus said unto them, take heed, and beware of covetousness : for a man’s life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully : And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits ?

2. And he said, This will I do : I will pull down my barns, and build greater ; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink and be merry. But God said unto him, Thou fool ! this night thy soul shall be required of thee : then whose shall those things be which thou hast provided ? So is he that layeth up treasure for himself, and is not rich towards God.” Luke xii. 15—21.

3. “ And he spake this parable unto certain which trusted in themselves, that they were righteous, and despised others : Two men went up into the temple to pray ; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all I possess.

4. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, This man went down to his house justified, rather than the other : for every one that exalteth himself, shall be abased ; and he that humbleth himself shall be exalted.” Luke xviii. 9—14.

5. “ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar, named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man’s table ;—moreover, the dogs came and licked his sores.

6. And it came to pass, that the beggar died, and was

carried by the angels into Abraham's bosom : the rich man also died, and was buried ; and in hell he lifted up his eyes, being in torments, and seeing Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me ; and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time, receivedst thy good things, and likewise Lazarus evil things ; but now he is comforted, and thou art tormented. And, besides all this, between us and you ; there is a great gulph fixed ; so that they which would pass from hence to you, cannot ; neither can they pass to us, that would come from thence." Luke xvi. 19—26.

7. " Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish, took their lamps, and took no oil with them : But the wise took oil in their vessels with their lamps.

8. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil ; for our lamps are gone out. But the wise answered, saying, Not so ; lest there be not enough for us and you : but go rather to them that sell, and buy for yourselves.

9. And, while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

10. For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one ; to every man according to his several ability ; and straightway took his journey.

11. Then he that had received the five talents, went and traded with the same, and made them other five ta-

lents. And likewise he that had received two, he also gained other two. But he that had received one, went and digged in the earth, and hid his Lord's money.

12. After a long time, the Lord of those servants cometh, and reckoneth with them. And so he that had received five talents came, and brought other five talents, saying, Lord, thou deliveredst unto me five talents : behold, I have gained besides them five talents more. His lord said unto him, well done, thou good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord.

13. He also that had received two talents came, and said, Lord, thou deliveredst unto me two talents : behold, I have gained two other talents besides them. His lord said unto him, Well done, good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord.

14. Then he which had received the one talent came, and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed : and I was afraid, and went and hid thy talent in the earth ; lo, there thou hast that is thine.

15. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest, that I reap where I sowed not, and gather where I have not strewed ; thou oughtest, therefore, to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

16. Take, therefore, the talent from him, and give it unto him which had ten talents. For unto every one that hath, shall be given, and he shall have abundance : but from him that hath not, shall be taken away, even that which he hath. And cast ye the unprofitable servant into outer darkness ; there shall be weeping and gnashing of teeth.

17. ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : And before him shall be gathered all nations ; and he shall separate them one from another, as a shepherd divideth his sheep from the goats : And he shall set the sheep on his right hand, but the goats on the left.

18. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom pre-

pared for you from the foundation of the world. For I was an hungered, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in : Naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me.

19. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee ? or thirsty, and gave thee drink ? When saw we thee a stranger, and took thee in ? or naked, and clothed thee ? Or when saw we thee sick, or in prison, and came unto thee ? And the King shall answer, and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

20. Then shall he say also unto them on the left hand, Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels : For I was an hungered, and ye gave me no meat : I was thirsty, and ye gave me no drink : I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not.

21. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment : but the righteous into life eternal." Matt. xxv. chapter.

22. " He that receiveth a prophet, in the name of a prophet shall receive a prophet's reward : and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. x. 41, 42.

23. " And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us ; and we forbade him, because he followeth not us. But Jesus said, Forbid him not : for there is no man which shall do a miracle in my name that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, He shall not lose his reward. And whosoever shall offend

one of these little ones that believe in me, it is better for him that a mill-stone were hanged about his neck, and he were cast into the sea." Mark ix. 38—42. See Matt. xxiii. and xxiv. chap.

24. And Jesus, answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way ; and, when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

25. But a certain Samaritan, as he journeyed, came where he was : and when he saw him, he had compassion on him. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him ; and whatsoever thou spendest more, when I come again I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves ? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise." Luke x. 30—37.

26. " Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God ! " " Beloved, now are we the sons of God. " " Whosoever committeth sin transgresseth also the law : for sin is the transgression of the law. " " Whosoever abideth in him sinneth not " knowingly. " Let no man deceive you : he that doeth righteousness is righteous. " " The Son of God was manifested, that he might destroy the works of the devil. " " Whosoever is born of God doth not commit sin " knowingly. " Whosoever doeth not righteousness, is not of God. " " Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ? " " Let us not love in word, neither in tongue, but in deed and in truth. " See 1 John, iii. chapter.

27. " Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. " See 1 John iv. chapter. " Who is he that overcometh the world, but he that believeth that Jesus is the Son of God. " See

1 John v. chapter. "Beloved, follow not that which is evil, but that which is good." See John's Third Epistle.

28. "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer ; but ye have made it a den of thieves. And the blind and the lame came to him in the temple ; and he healed them.

29. ¶ And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David ; they were sore displeased, and said unto him, Hearest thou what these say ? and Jesus saith unto them, Yea ; have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise ?

30. ¶ And he left them, and went out of the city into Bethany ; and he lodged there. Now in the morning, as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away ! Jesus answered, and said unto them, Verily I say unto you, If ye have faith and doubt not, ye shall not only do this which is done to the fig-tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea ; it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

31. ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things ? and who gave thee this authority ? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it ? from heaven, or of men ?

32. And they reasoned with themselves, saying, If we shall say, From heaven ; he will say unto us, Why did ye not then believe him ? But if we shall say, Of men ; we fear the people : for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he

said unto them, Neither tell I you by what authority I do these things.

33. ¶ But what think ye ? A certain man had two sons : and he came to the first, and said, Son, go, work to-day in my vineyard. He answered and said, I will not : but afterwards he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir ; and went not. Whether of them twain did the will of his father ? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not ; but the publicans and harlots believed him : and ye, when ye had seen it, repented not afterward, that ye might believe him.

34. ¶ Hear another parable : There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went into a far country : And when the time of the fruit drew near, he sent his servants to the husbandmen, that he might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another.

35. Again, he sent other servants more than the first : and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir ; come let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard and slew him.

36. When the lord, therefore, of the vineyard cometh, what will he do unto these husbandmen ? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner : this is the Lord's doings, and it is marvellous in our eyes.

37. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken : but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and

Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet." Matt. xxi. 12—46. Christ came to his own [the Jewish nation] but his own received him not ; but as many as did receive him, to them gave he power to become the sons of God. Christ was of the Jews, as it is said, Salvation is of the Jews.

38. ¶ And Jesus spake many things unto the whole multitude in parables, saying, " Behold, a sower went forth to sow : And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up. Some fell upon stony places, where they had not much earth ; and forthwith they sprung up, because they had no deepness of earth ; and when the sun was up, they were scorched ; and, because they had not root, they withered away. And some fell among thorns ; and the thorns sprung up and choked them. But others fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold. Who hath ears to hear let him hear.

39. Hear ye, therefore, the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in the heart. This is he that received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it : yet hath he not root in himself, but dureth for a while ; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns, is he that heareth the word ; and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful. But he that received seed into the good ground, is he that heareth the word, and understandeth it ; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

40. ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field : But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

41. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field ?

from whence then hath it tares ? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up ? But he said, Nay ; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest : and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn.

42. ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field ; Which indeed is the least of all seeds ; but when it is grown, it is the greatest among herbs, and becometh a tree ; so that the birds of the air come and lodge in the branches thereof.

43. ¶ Another parable spake he unto them. The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened. His disciples came unto him, saying, Declare unto us the parable of the tares of the field.

44. He answered and said unto them, He that soweth the good seed, is the Son of man ; the field is the world ; the good seed are the children of the kingdom ; but the tares are the children of the wicked one ; the enemy that sowed them is the devil ; the harvest is the end of the world ; and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire ; so shall it be in the end of the world.

45. The Son of man shall send forth his angels, and they shall gather out of his kingdom, all things that offend, and them which do iniquity ; and shall cast them into a furnace of fire ; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth, as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

46. ¶ Again, the kingdom of heaven is like unto treasure hid in a field : the which, when a man hath found he hideth, and, for joy thereof, goeth and selleth all that he hath, and buyeth that field.

47. ¶ Again, the kingdom of heaven is like unto a merchant-man seeking goodly pearls ; who, when he had found one pearl of great price, went and sold all that he had, and bought it.

48. ¶ Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind ; which, when it was full, they drew to shore, and sat

down, and gathered the good into vessels, but cast the bad away.

49. So shall it be at the end of the world ; the angels shall come forth, and sever the wicked from among the just ; and shall cast them into the furnace of fire ; there shall be wailing and gnashing of teeth. Jesus saith unto them, Have ye understood all these things ? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure, things new and old.

50. ¶ And it came to pass, that when Jesus had finished these parables, he departed thence. And when he was come into his own country, he taught them in their synagogues, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works ? Is not this the carpenter's son ? is not his mother called Mary ? and his brethren, James, and Joses, and Simon, and Judas ? And his sisters, are they not all with us ? Whence then hath this man, all these things ? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. And he did not many mighty works there, because of their unbelief." *Extracted from Matt. xiii. chapter.*

51. "Then drew near unto him all the publicans and sinners, for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

52. ¶ And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it ? And when he has found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me ; for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Christ came not to call the righteous, but sinners to repentance. They that are whole, need not a physician ; but they that are sick.

53. ¶ "Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and

sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

54. ¶ And he said, a certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he delivered unto them his living.

55. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And, when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

56. And when he came to himself, he said, How many hired servants of my father's have bread enough, and to spare, and I perish with hunger! I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants.

57. And he arose, and came to his father. But, when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

58. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet. And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found.— And they began to be merry.

59. Now, his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of his servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and

would not go in ; therefore came his father out and entertained him.

60. And he, answering, said to his father, Lo, these many years do I serve thee ; neither transgressed I at any time thy commandment ; and yet thou never gavest me a kid, that I might make merry with my friends : But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, son, thou art ever with me, and all that I have is thine. It is meet that we should make merrym and be glad ; for this thy brother was dead, and is alive again ; and was lost and is found." Luke xv. chapter.

61. The Parable of the Prodigal Son, is no less beautiful and pathetic, than it is instructive and consolatory. It brings home to our hearts, the paternal tenderness of an affectionate father to his son, and shows his readiness to forgive, embrace, and make nappy his son, though he has done ever so wrong, and conducted ever so wickedly, but afterwards repents, returns, and shows a disposition of, and brings forth fruits meet for repentance. On the other hand, in the case of the elder brother, it shows the unbounded selfishness of depraved human nature.

62. This parable sets before us, in the most striking view, the progress and fatal consequences of vice, on one hand ; and on the other, the paternal readiness of our Almighty Father to receive the returning penitent, to pardon and mercy. It is a balm and a great consolation, to such as come to themselves, and see their wickedness, and are determined to return to their heavenly Father, in humility and beg for mercy. For if they do, while they are yet a great way off, his pitying eye will behold, embrace, and forgive them. He will put on them the robe of righteousness, the best of all robes ; they shall be shod with, or on their feet shall be put the preparation of the Gospel of peace.

63. It is also peculiarly instructive to youth ; and would become very instrumental to preserve them from the pernicious allurements of sin and folly, if they would seriously reflect upon it ; if they would contemplate, in the example of the prodigal before them, the nature and the effects of those vices, which brought him to extreme distress, and which will ever bring to distress all those who indulge them.

64. And as there can be no question that the indulgence of these vices tends to misery, sorrow, and ruin, more or less conformable to that of the young man's in the parable ; so can there, on the other hand, be no doubt but the avoiding of these vices, and the cultivation of the contrary virtues, will, by the grace of God, produce present peace and future happiness.

HYMN XIV.

MORNING, NOON AND EVENING DEVOTION.

When rising *Phæbus* ushers in the morn,
 And golden beams th' impurpled skies adorn :
 Wak'd by the gentle murmur of the floods,
 Or the soft music of the waving woods ;
 Rising from sleep with the melodious quire,
 To solemn sounds I'd tune the hallow'd hymn.
 Thy name, O GOD ! should rest upon my tongue,
 Till ev'ry place prov'd vocal to my song :
 (Delightful task ! with dawning light to sing,
 Triumphant hymns to heav'n's eternal King,)
 Some courteous angel should my breast inspire,
 Attune my lips, and guide my cheerful voice,
 While sportive echoes catch the sacred sound,
 Swell ev'ry note, and bear the music round ;
 While mazy streams meand'ring to the main,
 Hang in suspense to hear the heavenly strain ;
 And hush'd to silence, all the feather'd throng,
 Attentive listen to the tuneful song.

Father of *Light* ! exhaustless source of good !
 Supreme, eternal, self-existent God !
 Before the beamy Sun dispens'd a ray,
 Flam'd in the azure vault, and gave the day ;
 Before the glimm'ring Moon with borrow'd light,
 Shone queen amid the silver host of night ;
 High in the heav'ns, thou reign'st superior Lord,
 By suppliant angels worshipp'd and ador'd.
 With the celestial choir then let me join,
 In cheerful praises to the Power Divine.
 To sing thy praises, do thou O GOD ! inspire,
 A mortal breast with more than mortal fire ;

In dreadful majesty thou sit'st enthron'd,
With light encircl'd, and with glory crown'd ;
'Thro' all infinitude extends thy reign,
For thee, nor heav'n, nor heav'n of heav'ns contain ;
But tho' thy throne is fix'd above on high,
Thy *Omnipresence* fills immensity !
Saints rob'd in white, to thee their anthems bring,
And radiant Martyrs hallelujahs sing :
Heav'n's universal host their voices raise,
In one *eternal chorus*, to thy praise.
And round thy radiant throne, with one accord,
Sing Holy, Holy, Holy is the Lord.
At thy creative voice, from ancient night,
Sprang smiling beauty, and yon worlds of light :
'Thou spak'st—the planetary Chorus roll'd,
And all th' expanse, was starr'd with beamy gold ;
Let there be light, said GOD—Light instant shone,
And from the orient, burst the golden sun :
Heav'n's gazing hierarchies, with glad surprise,
Saw the first morn invest the recent skies,
And straight th' exulting troops thy throne surround.
With thousand thousand harps of heav'nly sound :
Thrones, powers, dominions (ever-shining trains !)
Shouted thy praises in triumphant strains :
Great are thy works, they sing, and, all around,
Great are thy works, the echoing heav'ns resound.
The effulgent Sun, insufferably bright,
Is but a beam of thy o'erflowing light ;
The thunder is thy voice ; the tempest hurl'd,
Tremendous roars the vengeance o'er the world ;
Thou bow'st the heav'ns, the smoking mountains nod,
Rocks fall to dust, and nature owns her God ;
Pale tyrants shrink ; the wicked stand aghast,
And impious kings in horror breathe their last.
To this great God alternately I'd pay,
The ev'ning anthem, and the morning lay.

At morning, noon, and night I'll pray
 To me, O God ! thy blessings bring ;
 Give me thy Grace—my life, my all,
 A heart submissive to thy call,
 A heart that no desire will move,
 But to adore, obey, and love,
 That God who form'd the universe,
 In such harmonious order !
 (Infinite Wisdom, Strength, and Beauty.)

HYMN XV.

*The existence of God inferred from a view of the beauty
 and harmony of creation.*

None but a power omnipotent and wise,
 Could frame this earth, or spread the boundless skies :
 He made the whole : at his omnific call,
 From formless chaos rose this spacious ball, }
 And one *Almighty* GOD is seen in all. }
 By him our cup is crown'd, our table spread,
 With luscious wine, and life-sustaining bread.
 What countless wonders doth the earth contain !
 What countless wonders the unfathom'd main !
 Bedrop'd with gold, there scaly nations shine,
 Haunt coral groves, or lash the foaming brine :
 JEHOVAH'S glories blaze all nature round,
 In heav'n, on earth, and in the deeps profound ;
 Ambitious of his name, the warblers sing,
 And praise their Maker while they hail the spring :
 The Zephyrs breathe it, and the thunders roar,
 While surge to surge, and shore resounds to shore,
 But Man, endow'd with an immortal mind,
 His Maker's image, and for heaven design'd !
 To loftier notes his raptur'd voice should raise,
 And chant sublimer hymns to his Creator's praise.

HYMN XVI.

THE CREATION OF THE WORLD.

At length the moment came, as fix'd by God's command ;
Jehovah then arose, and spread his plastic hand,
From pre-existing chaos, rear'd this wondrous frame
Of worlds, and suns, and stars, to speak his matchless fame :
To round the globe, the golden compass then was spread,
One foot was fix'd, the other turn'd, and thus he said :—
' Thy bounds are plac'd, oh world ! no further shalt thou
go ;'

The earth appear'd, and Ganges then began to flow.
The sun and every orb, by just dimensions bound,
Were fix'd to move, and thus to turn their stated round.
The moving spheres harmonious roll'd along in air,
Some turn'd to bound the day, and circumscribe the year.
Unnumber'd orbs began the ethereal race,
And mov'd sublimely through the expanse of space.
Now discord ceas'd, and order fully bore the sway,
The moon to rule the night, and Sol's bright beams the day.
Then God was pleas'd—The morning stars together sung,
And heaven's high arch, then loud, with hallelujahs rung.
'Twas Gabriel led, while every angel join'd the song ;
' Let God be prais'd, while worlds majestick roll along.'

HYMN XVII.

THE CREATION OF ADAM AND EVE :—

Our First Parents : This once innocent, happy pair, disgraced by sin, and exiled from Eden.

FIVE days had pass'd, the sixth had now began,
Jehovah said, ' Come let us form the man.'
The man was form'd, both male and female one,
To multiply, and thus mankind begun.
Fair Eden bloom'd the destin'd place on earth,
Which to the first of all our race gave birth.
Now innocence spread far her blooming hand,
And all obey'd the sovereign dread command :
The tree which knowledge bore, none dar'd to taste,
Till sin the happy pair had much disgrac'd.

Now chang'd the scene, pale discord stalk'd amain,
 Rebelling angels soon began their reign.
 The tree of life was yet as much expos'd,
 The flaming sword then plac'd, the tree enclos'd ;
 Foreboding gloom appear'd on every hand,
 Fair Eden ceas'd to bloom at God's command.
 The thorn appear'd, the rose began to fade,
 Death stalk'd around, in awful pomp array'd :
 Exil'd the human pair, while discord spread—
 On frosty wings the bold deceiver fled—
 Christ was promis'd, to bruise the serpent's head ;
 And thus mankind to glory may be led.

HYMN XVIII.

The deluge ; or the world destroyed by the flood.

The dreadful moment now began,
 The clouds then soon grew black with rain,
 The gathering storm eclips'd the sun,
 And soon the sweeping flood begun.
 One year the clouds spread o'er the plain,
 The bursting torrents flow'd amain !
 Millions of souls were swept away,
 No more than eight surviv'd to say,
 ' Within an ark of gopher wood,
 We sail'd secure above the flood.'
 Full sixteen hundred years had gone,
 Since earth produc'd the rose or thorn,
 Or man was made, or sin did reign
 With sickness, discord, death and pain.
 Now sin had spread its empire wide,
 And human hearts were fill'd with pride,
 All thoughts were bent on evil ways,
 And none were heard to speak God's praise
 On all the earth, save righteous Noah,
 With his small host of seven more.
 The flood did cease, the ark did rest,
 And Noah and his sons were bless'd.
 The earth again is peopl'd o'er,—
 Descendants from this right'ous Noah.

The Public Declaration of the Marriage Covenant lawfully solemnized, declared, published and made known.

1. The Bridegroom and Bride arise before witnesses, at the time and place publicly appointed, join their right hands in the usual form of shaking hands in friendship, in the presence of the witnesses, and then the Bridegroom first says ;—

2. 'I desire you to be my witnesses, that I,

, this day of

A. D.

, take, declare,

publish, and make known that this

whom I hold by the right hand, to be my lawful, wedded wife : And may we twain, ever be one, in friendship and love ; and I sincerely hope, that we may, ever conduct in that way towards each other, in all circumstances, changes, fortunes and vicissitudes of life, in sickness and health, in poverty or wealth, in prosperity and adversity, in blessings and afflictions, as true, loving, kind, affectionate, virtuous husband and wife ought,—until God in his providence shall separate us by death : And be it remembered, that those whom God has joined together in the Marriage Covenant, ought not, by any person, to be put asunder.’

3. Then the Bride says ;—

4. ' I desire you to be my witnesses, that I

, this day of

A. D.

, take, declare,

publish, and make known that this

, whom I hold by the right hand, to be my lawful, wedded husband : And may we twain, ever be one, in friendship and love ; and I sincerely hope, that we may ever conduct in that way towards each other, in all circumstances, changes, fortunes, and vicissitudes of life, in sickness and health, in poverty or wealth, in prosperity and adversity, in blessings and afflictions, as true, loving, kind, affectionate, virtuous wife and husband ought,—until God in his providence shall separate us by death : And be it remembered, that those whom God has joined together in

the Marriage Covenant, ought not, by any person to be put asunder.'

Witnesses present.

It is recorded in the scriptures, thus ; "From the beginning of the creation, God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife ; and they twain shall be one." "Therefore they are no more twain but one :—" One in heart, one in love, one in pure affections, one in every amiable, virtuous, social principle, or ought so to be.

N. B. The declaration of marriage, after being filled out as the case may be, together with the names of at least two or three of the witnesses present, "That in the mouth of two or three witnesses every word may be established," ought to be recorded in the town, village, city, county, or some public clerk's record, where the declaration of the marriage was publicly solemnized, declared, took place, or made known, if there be such a record kept in the town, village, city, or country where the ceremony of marriage was performed.

Note. The foregoing declaration of the marriage covenant between any two, may be abridged, and the Bridegroom, in presence of witnesses, and their right hands being joined as before, may only say ;—

'We, _____ and

_____, solemnly publish and declare, that we are lawful husband and wife :'

And then the Bride may only say ;—

'So let it be.'

Dated at

this _____ day of

A. D.

Or thus ;

In presence of witnesses, their hands being joined as before, the Bridegroom may first say ;—

‘Be it remembered, that I take and declare
 _____, whom I hold by the right hand, to
 be my lawful, wedded wife :’

And then the Bride may say ;—

‘Be it remembered, that I take and declare
 _____, whom I hold by the right hand,
 to be my lawful, wedded husband.’

Dated at this day of

A. D.

✍ The preceding modes of marrying, is not only very ancient, and founded on the principles of reason, scripture, and the universal law of nature's God, but will save the marriage *fees* to the married couple themselves, instead of its being given to perhaps some wealthy or avaricious Priest or Magistrate.

Were we to look into the garden of Eden, and enquire, Who married Adam and Eve, our first parents? Surely the answer will not be that they were married by any *man*. Therefore what GOD has joined together let no *man* put asunder. And again it is said, "Let *them* marry." It does not say let them be married by any person. God must join them together in heart, or else, perhaps, they will not live together in peace, friendship and love.

Man has multiplied, according to the commandment, yet he has sought out many inventions, and become wicked, therefore we do not say it would be wrong, if the Bridegroom and Bride choose it, for a third person to make the declaration of marriage between any couple that have a right, and are properly qualified to marry.

We shall now record the most ancient declaration of marriage that was ever known in the human family, together with this couple's first becoming acquainted with each other. It is as follows, viz. "And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And *Adam* said, This is now bone of my bones, and flesh of my flesh [or my wife]: She shall be called Woman; because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed." Gen. ii. 22—25.

☞ Those who are not free, both by age and otherwise, ought, by all means, before they enter into the Marriage Covenant, to obtain the consent of their parents, guardians, or those who, by law, are placed over them.— And it is right and even ought to be the case, if possible or any ways consistent, with existing circumstances, for every one to obtain their parents' consent to their marriage, even if they are free in every respect.

CLERK'S CERTIFICATE.

Clerk's Office.

Be it known,

To all whom it may concern, that on the _____ day
 of _____ A. D. I received the
 public declaration of marriage between _____
 and _____,
 and have recorded the same in the _____ re-
 cord book, No. _____ page _____ . Given under
 my hand, at _____ this
 day of _____ A. D.

Attest

Clerk of

The Marriage Covenant lawfully declared and solemnized by a third person.

If the Marriage Covenant be solemnized, declared, and publicly made known by a third person, duly authorised and qualified according to the law of the land where the parties live, reside, or are, then the third person, authorised as above, may say to those who are about to be publicly married, or solemnized in the marriage covenant, their right hands being joined as before, thus—

' You

take

whom you hold by the right hand, to be your lawful wedded wife : Sincerely resolving, and solemnly determining to be unto her a true, faithful, loving, virtuous husband, in all circumstances of life you may be called to pass through, until you shall be separated by death : And, you

take

whom you hold by the right hand, to be your lawful wedded husband : Sincerely resolving, and solemnly determining to be unto him a true, faithful, loving, virtuous wife,

in all circumstances of life you may be called to pass through, until you shall be separated by death.' The Bridegroom and Bride may then give their consent, by saying 'yes.' The third person may then say, I, therefore, according to the laws of this land, pronounce you lawful husband and wife.'



CHAPTER XXI.

The Public Declaration of the Ordination of Apostles, Bishops, Christian Ministers, Teachers, Preachers, &c.

The Apostle, Bishop, Christian Minister, Teacher, or Preacher, rises, at the time and place publicly appointed, and then and there publicly declares unto the congregation, audience, or assembly present, saying ;—

' I desire you to be my witnesses, that I this day of A. D. , publicly declare, publish, and make known unto you, and unto the world, that I verily believe that God has called, appointed, commissioned, and ordained me to publicly preach the Gospel of Jesus Christ to mankind ; and, to publicly and lawfully, perform the duties of a public minister, teacher and preacher of the Christian Religion, and to be an apostle of Jesus Christ : And that I earnestly and sincerely pray to Almighty God, in whom I put my trust, and that I may ever prove faithful unto him, who has called, appointed, commissioned and ordained me to this office and calling ; and that I may for ever obey God and his commandments, rather than men and their commandments, yet may I never transgress the civil laws of the country, where God in his providence may cast my lot, but be a good and peaceable citizen thereof, living in peace with all people, as far as is possible : And, furthermore, that I may ever at all times, and in all places, earnestly, constantly, and diligently strive to worship God in spirit and in truth, and in the beauty of holiness, and continually do that which I really and conscientiously believe will be

most to the universal and final happiness of mankind, and to the greatest glory of God. Amen.'

Witnesses present.

Gospel Ordinations may be publicly solemnized and made known, by men duly appointed by the church. The men so appointed by the church, are called "the Presbytery;" and their laying on of their hands, is called, "The laying on of the hands of the Presbytery."

1. Four men, being duly appointed by the church, located in any place, standing in a quadrangular form, i. e. one east, one west, one north, and one south, or nearly so, round, the one about to be publicly made known as a Preacher, public Teacher, Minister, &c. of the gospel, he kneeling, and the four men putting their right hands on his head, solemnly publishing and declaring, the first, saying, 'And God said, Let there be light and there was light.—Jesus Christ the Son of God, in his last farewell charge to his apostles said, Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Amen.'

2. Then the next says, 'Worship God in the beauty of holiness, lead a quiet and peaceable life in all godliness and honesty,—adorning your character with a well ordered life and good conversation, be rich in all good works, con-

stantly occupying upon, and improving the talent or talents that the Lord thy God hath given thee. Amen.'

3. Then the third says, 'Preach the gospel in its purity; rightly dividing the word of truth, and giving each a portion in due season, and perform all the duties of a Christian Minister; search the scriptures diligently, and strive to understand them correctly, and above all things, put on charity, for now abideth faith, hope, charity,—these three, but the greatest of these is charity. Love the Lord thy God with all thy heart, love thy neighbour as thyself.—love all mankind, both friends and enemies. Cultivate in your breast, and practice in your life, every amiable, social, virtuous, christian principle, and do good to all, as far as you can, any ways consistently. Amen.'

4. Then, all taking their hands off of his head, and the fourth takes him by the right hand, giving him the right hand of fellowship, saying, 'Arise, brother,' (he rises from his humble position,) 'We now greet thee as a brother and a minister of the gospel of Jesus Christ: Be faithful in the ministry which thou has received of the Lord, be faithful in all things, sincerely, earnestly, and constantly endeavouring to conduct in that way which you shall really and conscientiously believe, will contribute most to the happiness of mankind—thy fellow mortals, and at the same time, be most to the glory of God,—all which continue to do, until God, in his providence shall call thee home, to be with him in his paradise above for ever,—there to receive a crown of glory, that fadeth not away, at God's right hand—eternal in the heavens. Amen.'

Note. We do not restrict the number of men, in performing the preceding ceremony, to *four*, for it may be performed by half the number.

 The foregoing, after being filled out, with the man's name ordained, and the time and place, when and where publicly declared, or took place, as the case may be, with the names of at least two or three of the witnesses present, ("that in the mouth of two or three witnesses, every word may be established,") may be recorded in the town, city, village, county, or some public Clerk's record, where the declaration of the ordination was publicly declared, took place, or made known, if there be such a record kept in the town, village, city, or country, where this ceremony was performed.

CLERK'S CERTIFICATE.

Clerk's Office.

Be it remembered,

That on the _____ day of _____
 A. D. _____, I received the public declaration of the
 ordination of FRIEND _____,
 and have recorded the same in the _____ re-
 cord: Book. No. _____, page _____. Given under
 my hand, at _____ this
 day of _____ A. D. _____

Attest,

Clerk of

*Letter of Commendation to a Minister, Teacher, or Preach-
 er of the Gospel.*

Be it remembered,

That we, the subscribers, members of the Church
 of God, or the apostles and elders, and brethren, together
 with the Church of God, in _____

do verily believe that God has called, appoint-
 ed, commissioned, and ordained our worthy Brother _____

to preach the Gospel of
 Jesus Christ to mankind: If we may judge, as it is said,
 "By their fruits ye shall know them."

We do, therefore, recommend him as a moral, pious
 man, of good behaviour and of good report, a worthy friend,
 and a faithful teacher and preacher of the Christian Reli-
 gion, and a well qualified minister of the Gospel. And
 as such, we do recommend him to the particular care and
 attention of Christ's Friends, wherever God in his Divine
 Providence may direct him, or cast his lot. Given under
 our hands, at _____ this
 day of _____ A. D. _____

Attest, {

CHAPTER XXII.

Duties of Apostles, Bishops, Christian Ministers, &c.

1. Men, performing the same duties, are supposed to be in the same office; though they may be called by, or bear different titles: Therefore, by the duties they perform, we are to judge concerning their office.

2. A *Preacher* may be called a *religious Teacher*; for the meaning is one and the same thing. Hence, it will appear, that in the following titles, they, and some others are not to be supposed to be so many different offices; for several of them we find perform the same duties, therefore, we shall consider them as meaning the same thing in several instances, though expressed by different names.

3. It is by inherent qualities, things are known; so by the duties men perform, their professions may be classed; hence several of the following titles will, with propriety, be considered as belonging to one and the same class, profession or calling; yet, we shall arrange them separately, as we find them in the scriptures,—for, on the Scriptures, we shall rely for our information.

4. *Apostles*. “These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans, enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand.” Matt. x. 5—7. “Whereunto, I [Paul] am ordained a preacher, and an apostle,” “a teacher of the Gentiles, in faith and verity.” 1 Tim. ii. 7. “And when it was day, Christ called unto him his disciples: and of them he chose twelve, whom also he named Apostles.” Luke vi. 13.—“And he gave some, apostles: and some, prophets; and some, evangelists; and some, pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” Eph. iv. 11, 12, “For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.” 1 Thess. ii. 9. “Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ’s stead, Be ye reconciled to God.” 2 Cor. v. 20.

5. *Bishop.* "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober ; of good behaviour, given to hospitality, apt to teach." 1 Tim. iii. 1, 2. "Take heed, therefore, unto yourselves, and to all the flock, over the which, the Holy Ghost hath made you overseers, to feed the church of God." Acts xx. 28. "For a bishop must be blameless, as the steward of God ; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre ; but a lover of hospitality, a lover of good men, sober, just, holy, temperate : Holding fast the faithful word, as he hath been taught, that he may be able, by sound doctrine, both to exhort and to convince the gainsayers." Titus i. 7—9.

6. *Christian Ministers.* "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful." 1 Cor. iv. 1, 2. "And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet : for I have appeared unto thee for this purpose, to make thee a minister, and a witness both of these things which thou hast seen, and of those things in the which, I will appear unto thee ; Delivering thee from the people, and from the Gentiles, unto whom I now send thee ; to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God ; that they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith that is in me." Acts xxvi. 15—18. "Not that we are sufficient of ourselves to think any thing, as of ourselves ; but our sufficiency is of God ; who also hath made us able ministers of the New Testament ; not of the letter, but of the spirit : for the letter killeth, but the spirit giveth life." "Seing then that we have such hope, we use great plainness of speech." 2 Cor. iii. 5, 6, 12. "But the end of all things is at hand : be ye therefore sober, and watch unto prayer. And above all things, have fervent charity among yourselves : for charity shall cover the multitude of sins. Use hospitality one to another, without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God ; if any man minister, let him do it as of the ability which God giveth : that God in all things may be glorified through

Jesus Christ ; to whom be praise and dominion for ever and ever. Amen." 1 Pet. iv. 7—11.

7. *Christian Teacher or Preacher.* "Thou, therefore, which teachest another, teachest thou not thyself? thou that preachest, A man should not steal, dost thou steal?—Thou that sayest, a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege?" Romans ii. 21, 22. "Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles." 2 Tim. i. 11. "How shall they hear without a preacher? And how shall they preach except they be sent?" except God sends them? as it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Romans x. 14, 15. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves, your servants, for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." 2 Cor. iv. 5, 6. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." 2 Tim. iv. 2.

8. *Elders.* Elder in the New Testament, is a general name, comprehending under it, all such as have any ecclesiastical function, as apostles, pastors, teachers, or other church officers. The apostle Peter, calls himself an elder. 1 Peter v. 1. "And from Miletus, Paul sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befel me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you; but have shewed you, and have taught you publicly, and from house to house, testifying both to Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ." Acts xx. 17—21.

9. "I have not shunned to declare unto you all the counsel of God." "I have coveted no man's silver, or gold, or apparel." "These hands have ministered unto my necessities, and to them that were with me." "I have shewed you all things, how that so labouring ye ought to support the weak; and remember the words of the Lord

Jesus, how he said, It is more blessed to give than to receive." "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

10. "The elders which are among you, I [Peter] exhort, who am also an elder." "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly ; not for filthy lucre, but of a ready mind." "Neither as being lords over God's heritage, but being ensamples to the flock."

11. "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine."—"Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." "Bless ye the Lord, all ye his hosts ; ye ministers of his, that do his pleasure."

12. "Strive not about words to no profit." "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," and "giving to each a portion in due season" "Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" "The servant of the Lord" must be "gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves ; if God peradventure will give them repentance to the acknowledging of the truth"

13. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness ; he is proud, knowing nothing," as he ought, "but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth."

14. "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions." "Thou shalt speak my words unto them, whether they will hear, or whether they will forbear."

15. "Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."—"Give attendance to readings, to exhortation, to doctrine." "Meditate upon these things : give thyself wholly to them ; that thy profiting may appear to all." "Watch thou in all things, endure afflictions, do the work of an evangelist,

make full proof of thy ministry :” “ that the man of God may be perfect, thoroughly furnished unto all good works.”

16. “ Speak thou the things which become sound doctrine ; that the aged men be sober grave, temperate, sound in faith, in charity, in patience ; the aged women likewise, that they be in behaviour as becometh holiness,” “ teachers of good things ;” “ that they may teach the young women to be sober, to love their husbands. to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works : in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned :” “ that they may adorn the doctrine of God our Saviour in all things.”

17. “ As we were allowed of God to be put in trust with the gospel, even so we speak ; not as pleasing of men, but God, who trieth our hearts.” “ My speech and my preaching was not with enticing words of men’s wisdom, but in demonstration of the Spirit and of power : that your faith should not stand in the wisdom of men, but in the power of God.”

18. “ Be not carried about with divers and strange doctrines.” “ For it is a good thing that the heart be established with grace.” “ In vain do they worship God, teaching for doctrines the commandments of men :”—“ vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.”

19. But “ follow after righteousness, godliness, faith, love, patience, meekness.” “ Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.”

20. Romans xii. chapter. “ I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God

21. “ For I say, through the grace given unto me, to every man that is among you. not to think of himself more highly than he ought to think ; but to think soberly, ac-

cording as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office ; so we, being many, are one body in Christ, and every one members one of another.

22. " Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith ; or ministry, let us wait on our ministering ; or he that teacheth, on teaching ; or he that exhorteth, on exhortation : he that giveth, let him do it with simplicity ; he that ruleth, with diligence ; he that sheweth mercy, with cheerfulness.

23. " Let love be without dissimulation. Abhor that which is evil ; cleave to that which is good. Be kindly affectioned one to another with brotherly love ; in honour preferring one another ; not slothful in business ; fervent in spirit ; serving the Lord ; rejoicing in hope ; patient in tribulation ; continuing instant in prayer ; distributing to the necessity of saints ; given to hospitality.

24. " Bless them which persecute you : bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. As much as lieth in you, live peaceably with all men.

25. " Dearly beloved, avenge not yourselves ; but rather give place unto wrath : for it is written, Vengeance is mine ; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him ; if he thirst, give him drink ; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

26. " The labourer is worthy of his reward." " And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

CHAPTER XXIII.

Scripture Proofs concerning God's and Christ's calling, appointing, commissioning, ordaining, and sending Apostles, Teachers, Preachers, Ministers, &c. to preach the Gospel, &c.

1. God calling them, preparing them in their hearts, and giving them their commission, and by his Spirit guiding and leading them in the way of righteousness and true holiness ; instructing and teaching them how to preach, and what to say, as it is said, He that lacketh wisdom let him ask of God who giveth liberally and upbraideth not, they will then be qualified to preach the Gospel in its purity. " For as many as are lead by the Spirit of God they are the sons of God." They being thus qualified, authorized, and commissioned, they will be well prepared to go forth to preach the Gospel to mankind in all its primitive beauty and purity.

2. It is recorded in the scriptures, " Paul, an apostle of Jesus Christ, by the will of God." " Paul, an apostle of Jesus Christ, by the commandment of God." " Paul an apostle, not of men, neither by man, but by Jesus Christ, and God the Father."

3. " But I certify you, brethren, that the Gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

4. Jesus has also said, " I come in my Father's name." (As the scriptures testify saying, " Thou art my Son, this day have I begotten thee," and again, " I will be to him a Father, and he shall be to me a Son.") " How can ye believe," says Jesus, " which receive honour one of another, and seek not the honour that cometh from God only."—For Christ has given *his* apostles, preachers, and teachers, their commission in these words—" Go ye into all the world, and preach the Gospel to every creature." " Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever *I have commanded* you : and, lo, I am with you alway, even unto the end of the world. Amen." Christ then ascended unto his Father, and our Father, and to his God, and our God, as he said, " Go to my brethren, and say unto them, I ascend

unto my Father, and your Father, and to my God and your God."

5. And, said Paul, "When it pleased God," who "called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again into Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother."

6. "Afterwards I came into the regions of Syria and Cilicia; and was unknown by face unto the churches of Judea which were in Christ. But they had heard only, That he which persecuted us in times past, now preacheth the faith which once he destroyed. And they glorified God."

7. Christ has also said, "The harvest truly is great, but the labourers are few: pray ye, therefore, the Lord of the harvest, that *he would send forth labourers into his harvest*. Go your ways: behold, *I send you forth as lambs among wolves*," or as lambs among "wolves in sheep's clothing."

8. "And he [Christ] ordained twelve, that they should be with him, and that *he might send them forth to preach*."

9. "Wherefore I am ordained a preacher and an apostle," "a teacher of the gentiles in faith and verity." And if need so require, a preacher of the Jews also.

10. "Whereunto I am appointed a preacher, and an apostle, and a teacher" to teach and preach the Christian religion to mankind.

11. "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." And Christ has said, "He that receiveth you, receiveth me; and he that receiveth me, receiveth *him that sent me*."

12. "Let me not, I pray you," "give flattering titles unto men." For it is written, "They love greetings in the markets, and to be called of men, Rabbi, Rabbi; but be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren." "They loved the praise of men more than the praise of God." "He that glorieth, let him glory in the Lord." "Set your affections on things above, not on things on the earth."

13. *A parable of a General in an army.* There was a

general in an army who had received his commission from the King. But says the general, My commission is good for nothing unless I also get a commission from my fellow officers. So he went and obtained a commission from a fellow officer or officers. But when the King heard of it, he said unto him, If thou thinkest that my commission is not sufficient for thee, thou shalt not have it. So he took away his commission, and turned him into the ranks again, with the common soldiers. But, added the King, It would have been very proper for thee to have received a recommendation from thy fellow soldiers and officers that thou dischargest the duties of an officer with much applause.

14. "The Angel of the Lord appeared unto Moses in a flame of fire out of the midst of a bush : and he looked, and, behold, the bush burned with fire, and the bush was not consumed."

15. "And Moses said, I will turn aside and see this great sight, why the bush is not burnt."

16. "And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses ! And he said, Here am I."

17. "And he said, Draw not nigh hither : put off thy shoes from off thy feet ; for the place whereon thou standest is holy ground." "Moreover, he said, I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob."

18. "Come, now, therefore, and *I will send* thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt."

19. "And he said, Certainly I will be with thee : and this shall be a token unto thee that *I have sent* thee ; when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."

20. "And Moses said," "Behold, when I come unto the children of Israel, and shall say unto them, The God of our fathers hath sent me unto you ; and they shall say to me, What is his name ? what shall I say unto them ?"

21. "And God said unto Moses, I AM THAT I AM : and he said, Thou shalt say unto the children of Israel, I AM *hath sent* me unto you."

22. "And God said, moreover, unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you."

23. Finally, may the love of God be shed abroad in your hearts. May divine grace, joy, peace, and love be with you for ever. "Glory to God in the highest, and on earth peace, good will towards men." Amen.

HYMN XIX.

CHRIST'S NATIVITY.

1. While shepherds watch'd their flocks by night
All seated on the ground,
The angel of the Lord came down,
And glory shone around.
2. "Fear not," said he, for mighty dread
Had seiz'd their troubled minds ;
"Glad tidings of great joy I bring
To you and all mankind."
3. To you, in David's town, this day
Is born of David's line,
The Saviour, who is Christ the Lord ;
And this shall be the sign :
4. The heavenly babe you there shall find,
To human view display'd,
All meanly wrap'd in swathing bands,
And in a manger laid."
5. Thus spake the seraph, and forthwith
Appear'd a shining throng
Of angels, praising God, who thus
Address'd their joyful song.
6. "All glory be to God on high,
And to the earth great peace ;
Good-will, henceforth, from heav'n to men
Begin, and never cease."

CHAPTER XXIV.

Explanatory and Useful Remarks.

1. We earnestly recommend to mankind in general, to make the Scriptures their rule, and to exclude from their faith and practice, every thing that will not bear the test of that Standard of Truth.

2. We recommend to them, to put away all rash and party zeal, in the concerns of religion ; and to be clothed with a humble, meek, and quiet spirit, which is in the sight of God, of great price. Speak evil of no man. But endeavour in meekness, to instruct each other, and particularly those that are thought to be out of the right way, and strive to bring them, if possible, into that straight and narrow way, which leadeth to immortal glory

3. We recommend a cultivation of peace and harmony, among all men. We would earnestly recommend practical piety and godliness, in all its branches, as it respects duty to God, duty to ourselves, and duty to mankind in general. For practical piety, is the final, last and best evidence which can be given, of any one's belonging to the church of God. "*By their fruits ye shall know them.*"—We would also recommend every one to be clothed in the mantle of Charity, wrapped in the garment of humility, and adorned round about with the vestments of Peace, Friendship and Love.

4. Should it be asked, Of what denomination of Christians these people are of? The answer will be, That they profess to be *Friends*,—a name that Jesus Christ himself, in a particular manner, named or gave to his disciples.—John xv. 15. In fulfilment of the prophecy of Isaiah, chap. lxii. 2. which reads thus, "The Gentiles shall see thy righteousness, and all kings thy glory ; and thou shalt be called by a *new name*, which the mouth of the Lord shall name." Isaiah has also prophesied again, saying, "The Lord shall call his servants by *another name*." This name doubtless alludes to, the name Christ's disciples first received in *Antioch*, as it is recorded, "The disciples were called *Christians* first in Antioch. Also has the Church of God received an additional or another name, which is *Christ's Church of God*, or the *Christian Church of God*, or *God's Christian Church*. As Christ has said, "Upon

this rock I will build *My Church* ; and the gates of hell shall not prevail against it." The Church of God was more than five thousand years ago, established among God's ancient people the Jews. And it did not receive the additional name, for more than four thousand years after the creation of the world : Yet, this additional name *Christian*, has been used more than one thousand seven hundred years. Even to this day, it is called the Christian church. Hence we content ourselves with the name, *Friends* or *Christians*, mere friends or Christians ; not in the least desiring to be called or known by any other name. The religion we profess, is that religion which we believe was sent down from heaven, and communicated to mankind by Jesus Christ, the light of the world, which lighteth every man that cometh into the world, the Beloved Son of God ; that religion, which God himself is the primary Author of. The Bible ! the Bible !! the Scriptures !!! describe our religion ; and if we are Dissenters, we dissent only from such modes and forms of religion, which we cannot find in the Bible, the Scriptures ; and which therefore we conclude, have nothing to do with the religion which was communicated from God to man by the true Messiah.

5. Should it be asked, From what denomination or church are they dissenters ? the answer will be, from none. They only wish, try, and aim to keep on the grounds of Primitive Christianity. Their sincere desire being, that they might follow the scriptures, as nearly as may be, in all things. They consider party names, except what the scriptures hold forth, as useless or unnecessary, and have a direct tendency to hatred, strife and contention, or at least are rather calculated to *divide*, instead of *uniting* the people in matters of religion. Yet, however, they do not mean to censure or condemn any denomination of Christians ; for they believe, that people may differ in opinion, and perhaps in faith, or belief and practice, and yet be friends.

6. Christ has said, " Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples." " Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

7. " And the voice spake unto Peter," saying, " What God has cleansed, that call thou not common" or unclean. " While Peter thought on the vision, the Spirit said unto

him, Behold, three men seek thee : Arise, therefore, and get thee down, and go with them, doubting nothing : for *I have sent them.*"

8. " Paul, called to be an apostle of Jesus Christ, through the will of God, and Sothenes our brother, unto the Church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours : Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ."—" For Christ sent me" " to preach the gospel : not with wisdom of words, lest the cross of Christ should be made of none effect." " And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you, the testimony of God." " And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." " That your faith should not stand in the wisdom of men, but in the power of God." " I have planted," by divine assistance, " Apollos watered ; but God gave the increase."

9. " Now he that planteth and he that watereth are one : and every man shall receive his own reward, according to his own labour." As it is recorded in the Revelation,— " And I," John, " saw the dead, small and great, stand before God : and the books were opened : and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them : and they were judged every man according to their works." " And there shall in no wise enter into it," the holy city. New Jerusalem, " any thing that defileth, neither whatsoever worketh abomination, or maketh a lie : but they which are written in the Lamb's book of life." Hence justice will be laid to the line, and judgment to the plummet, as Christ has said, " For I can, of mine own self, do nothing, as I hear I judge, and my judgment is just."

10. " Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment. And the second is like unto it. " Love thy neighbour as thyself." On these two commandments hang all the law and the prophets. Love your enemies, love all mankind ; though you are not command-

ed to love their faults, follies, and wickedness, but to avoid and not to partake of them.

11. The following observations concerning Baptism, we submit to the candid consideration of mankind in general ; we do not give them as commands : Yet, we believe them not to be contrary to the scriptures, but to coincide with the scriptures, viz.

12. " They went down into the water," and then the solemnity or ordinance of baptism was performed, but in what manner the scriptures do not explicitly inform us, and then they " came up out of the water."

13. We suppose that the mode of baptism ought to be left to the scriptures to determine, as nearly as may be collected from them. And, perhaps, the following mode comes as near to what fair, probable conclusions may be drawn from the scriptures as any other mode possible, viz.

14. The person or persons to be baptized, and the one that is to baptize, go together down into the water. And when they are in the water, the baptizer then stooping down dips up, with his right hand, as much water as he can conveniently hold in his hand with the assistance of his thumb and fingers ; then raising his hand above the person's head who is to be baptized, with as much water as can be conveniently held, lets the water fall upon the person's head, face, or forehead, or on the face only, then letting his hand which had the water in it come gently down upon the person's forehead and face, so as to perform the act of washing : While he is doing this he says, ' I baptize thee,' " in the name of the Father, and of the Son, and of the Holy Ghost. Amen." Then they come up out of the water. The left hand may be lifted up or against or on the person's head, or on the shoulder while the ceremony of baptizing is performing.

15. The *act or ceremony of washing* any one, of itself, sufficiently bespeaks these words, viz. ' I baptize thee,' yet he may say, ' I baptize thee' " in the name of the Father, and of the Son, and of the Holy Ghost." Amen.—Once dipping up the water and putting it on the face, &c. may be sufficient ; and then pronounce these words, " I baptize thee," &c.

16. If any should chose to kneel in the water and then be baptized, or if any should chose to be baptized by immersion—by being dipped in the water, we do not believe it would be wrong, if any one should choose thus to be

baptized : But is not the first mode more safe, and much better as it respects decency, as it respects injuring health, or taking cold ? It certainly is attended with less inconvenience, and is decent and modest, and yet completely answers the requisition of the scriptures, so far as we can judge.

17. Baptism may be said to represent the pouring out of the Spirit of God into the heart and cleansing or washing it from all unrighteousness—bidding a final adieu to all sensual, sinful objects and delights for the more substantial, sublimer bliss of heavenly joys, henceforth to live to the glory of God and the benefit of mankind. See chap. xviii. Section iii. verse 6. pages 86 and 87.

18. If there can be found *any* COMMANDMENT in the scriptures to *baptise* infants, then baptise infants. If there can be found *any* COMMANDMENT in the scriptures for people to be baptized before they repent or believe that Jesus Christ is the Son of God, and believe the gospel, then let those be baptized who have not repented, and do not believe that Jesus Christ is the Son of God, and do not believe the gospel. “They that gladly received his word were baptized.”

19. Why may not the baptismal ceremony be performed in a house ? Though it is said that Christ was baptized in the river *Jordan* ; but has Christ, or his primitive disciples or apostles commanded all people to be baptized in that *same river Jordan* ? The precise place, and the exact mode, where or how the baptismal ceremony is to be performed, is not particularly described in the scriptures, but it is left unexplained, doubtless on account of its non-importance, or being non-essential.

20. We acknowledge that Christ went into the water, and the probability is, that that was the custom then. But where is the primitive, positive commandment given that others should go into the water ? We only have it from the example of others. Might they not go *to* the water and then be baptized *out* of the water ? The primitive, positive commandment is, “Go and baptize,” or wash, “in the name of the Father, and of the Son, and of the Holy Ghost.” And can we not *wash* except we go *into a river* ? But let every one that is to be baptized choose the mode, and answer a “good conscience towards God, by the resurrection of Jesus Christ.”

21. It is recorded in the scriptures thus, “One faith,

one Lord, and one baptism." But does not this baptism here spoken of allude to that glorious baptism of the Holy Ghost, spoken of by John, by Christ, and by his primitive apostles ? Does it not mean the new birth, regeneration, or being born again, as Christ calls it ? Lay aside all prejudice and prepossessions, search the scriptures with care and diligence, and then act with candor and impartiality, and may the God of heaven unite and bless mankind universally.

22. It is said by some, that Christ is not the Almighty God. For, say they. the Almighty God is not, never was, nor never will or can be tempted : Yet, say they, Christ was tempted ; therefore Christ is not the Almighty God. Mark viii. 11. Luke iv. 2.

23. They say also, that the Lord God Almighty does and ever did possess infinite, perfect wisdom : But that Christ *increased* in wisdom and stature, and in favour with God and men ; therefore Christ is not the Almighty God.

24. They say also, that Christ is the *Son* of God, and that no *son* can be his own *father*, it being contrary to reason, scripture, and common sense ; therefore, Christ is not the Almighty God. They say that these words, viz. My glory I will not give to another. proves that Christ could not have the glory of the Almighty Father given him by the Almighty Father.

25. They say again, that God is a Spirit, and that a Spirit has not flesh and bones as Christ had ; therefore, Christ is not the Almighty God, of the same substance, power and glory.

26. They say again, that it is not to be supposed that God ever did hunger or thirst : but that Christ did both ; therefore, Christ is not the Almighty God.

27. They say also, that it is not to be supposed that God ever did undergo pain of body : but that Christ did ; therefore, Christ is not the Almighty God.

28. They say that it is impossible for God to stand, or set at his own right-hand : but that Christ is at, standeth or setteth on the right hand of God : therefore, Christ is not the Almighty God.

29. They say, that the *Everlasting, Eternal* God, never was born nor was he ever young : But that Christ was young, and was born in Bethlehem ; therefore, Christ is not the Almighty God.

30. They say, that God Almighty was never circum-

tised : But that Christ was ; therefore, Christ is not the Almighty God.

31. They say, that it proves nothing for to say, These circumstances allude to Christ incarnate or in the flesh, for, they allow that Christ was filled with the Holy Ghost, the Spirit of God, and cast out devils, and did his miracles by the assistance of God, and received his glory from God. They say, this both proves that he was not the Spirit of God, nor God himself. For, say they, nothing can be filled with one and the same thing with itself, when it is all of one and the same substance. They further say that it is entirely inconsistent to say one can do a work by the assistance of another, when there is but one being of the same substance, power and eternity. They say that this is entirely inconsistent, and a plain contradiction of terms, and confounds all rational meaning, and all correct language, and is a complete jargon and cannot possibly be so.

32. They say, that Christ claimed and owned the relation of *brotherhood*, with those holy saints that did the will of his Father : But that God Almighty never did ; and that it would be high presumption, if not blasphemy, for any person whatever to claim that relationship with the Almighty God. They say, that the *true worshippers* of God, according to the scriptures, may, with propriety, claim this relationship with Christ. Christ said himself, "Ye are my *brethren*." Christ called God Almighty his Father and his God. So let it be.

33. They furthermore say, that these words, viz. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost ; and these three are one, do not prove that these *three* are *one* and the *same substance* or *person* equal in power, glory, and eternity. For, say they, we are commanded to be *one*, as, or in like manner as Christ and his Father are one ; as it is recorded, "that they may be one, even as we are one."

34. They say, that it is not to be supposed that every true Christian is one and the same person because they are one in heart. For Christians to be one with Christ, would not prove that they are Christ. A *man* and his wife are said to be *one*, yet no one would, for a moment, suppose that a *man* is a *woman*, or that they are both one and the same person or being. For it is not possible for *two*, a male and a female, to be one and the same being or person. Paul planted, Apollos watered, now he that planted

and he that watered are one ; yet, Paul was not Apollos, nor was Apollos Paul, but they were two men, two human beings distinct from each other.

35. But say they, this *oneness* consists in being one in principle, one in heart, one in mind, one in performing one and the same object, one in profession, one in being employed in bringing about one and the same effect, one in pursuing one and the same course or employment, one in friendship and love, aiming at one and the same thing, in short it means no more than co-partners or workers together, as it is recorded, “ We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.”

36. Again they say, for any one *to be sent*, implies or requires two beings, at least ; the one *to send*, and the other *to be sent*. They say also, for one to be anointed by another requires two, the one that anoints, and the other the one that is anointed.

37. They say, that these words, viz. In the beginning was the Word, and the Word was with God, and the Word was God, implies that when God spake, his voice or word was Creative Power or God. By him were all things made that were made, and the Word was made flesh and dwelt among us, is no more than to say, God said Let there be light : and there was light. God had only to command or say the word, and instantly light shone, instantly light appeared. God had only to speak the word, and all things were made by or at his Omnic command or word.

38. They say, that these words, viz. He shall be called the everlasting Father, means no more than as Abraham was called the father of the faithful, so Christ shall be called the Father of the faithful for ever ; for of his kingdom there shall be no end, so he justly bears the appellation of everlasting Father.

39. They say, that Christ, no doubt, existed in the mind of the Almighty Father, before he made his appearance on earth, and God communicated this to the ancient prophets. If Christ is, was, or shall be called the *mighty* God, it does not make him really to be the *Almighty* God, but that he shall be called the mighty Power or Lord, or Master, or Ruler, or Lawgiver.

40. They contend that the word *mighty*, is not in the superlative or highest degree, but that it is in the positive, and that there are two degrees higher. They say that the

word *mighty* has three degrees of comparison ; viz. Positive *mighty*, comparative MIGHTIER, superlative MIGHTIEST or ALMIGHTY. Or, positive *high*, comparative HIGHER, superlative HIGHEST.

41. They say they do not *divinely* worship but one Almighty Being, he, they say, is only worthy of divine, spiritual worship and adoration. They say as it respects Christ, they honour or worship him as the *Son* of God, the true Messiah, or messenger—anointed and sent into the world to communicate the will of God to man, and to open a door of free salvation for man. And, they say, if they were to despise Christ it would be the same as to despise him who anointed and sent him. They say, the *true worshippers* are such as worship the Father in spirit and in truth, for God seeketh such to worship him.

42. They say that it was said of a woman in ancient times that she worshipped her husband, calling him Lord. They say, that where the word *worship* is applied to Christ, it means no more than, to say, *honour* to whom *honour* is due, and such honour as properly belongs to the one honoured ; but to all, except to the Almighty Being, as subordinate beings. To say they *worshipped* Christ means, they *honoured* him, and received him as the Beloved Son of God. The glory which Christ had, he received of God, as he has said, “ That they may behold my glory, which thou (Father) hast given me.”

43. They say again, that no two objects or beings, the one greater than the other, can possibly be one and the same object or being. Therefore Christ cannot be the same in substance, power and glory with the Father, for Christ himself has declared, saying, My Father is greater than I ; and again, My Father is greater than all ; and again, The time will come when all enemies shall be put under his feet, and that Christ will be subject to the Father, that God may be all in all.

44. They say that the Jews misunderstood Christ, when they thought he made himself God, by what he said. But Christ corrects their misconception of what he said, by saying unto them, Sayest thou that I blaspheme, because I said I am the *Son* of God ? Yet he tells them that they were called gods unto whom the word of God came, and the scriptures cannot be broken. They say that it would be giving Christ's own words a plain contradiction to say that

Christ is, properly speaking, God, for Christ called our Heavenly Father, God. John. 7 and 8 Chap.

45. They say farthermore, that the Almighty, Eternal, Everlasting God never did die, nor was he ever put to death, by Jews or Gentiles,—the workmanship of his own hands. But that Christ was put to death, as it is recorded, He tasted death for every man.

46. They say, that the word *Emmanuel* or *Immanuel*, i. e. *God with us*, means that he has mighty power among men to save them, (this power he received of God) as it is said there is no other name given *under heaven among men* whereby we can be saved, i. e. he is the true Messiah. To prove this, they say that Christ himself said that he could do nothing of himself, but the power he had was given him of God. How plain the scriptures talk, yet how blind men are!

47. They say also that these words, viz. Who thought it not robbery to be equal with God, (in some respects) do not prove him to be really the Almighty God, but to the reverse. One being or thing, being equal to another, implies, of course, that there must be two. It would not be robbery for Christ to be made equal to God in goodness and perfection. Christ himself commanded his disciples to be as perfect as their Father which art in heaven is perfect. Matt. v. 48.

48. They say that it does not prove that if *holy men* are *as*, or *equal to*, the angels of God, that they are *Angels*. They say that Christ himself prayed to God, and called him God and Father, which, say they, plainly shows that Christ was not the Almighty God. For, say they, it would be inconsistent for any one to pray to, and worship himself, glorifying and calling on his own name. "My God, my God," said Jesus, "why hast thou forsaken me." "I will" said Christ, "confess his name *before* my Father, and *before* his angels." This shows that he was not his Father, nor his Father's angels. This scene is to take place not on earth, but in the eternal world, or before the throne of God.

49. They say, that these words alone, viz. I will be unto him a *Father*, and he shall be unto me a *Son*, proves beyond a doubt, that Jesus Christ is not the Almighty Father, the Almighty God. It means, I, [God,] will be unto him [Christ,] a *Father*, and he shall be unto me a *Son*. Who can misunderstand so plain language?

50. They say, that the holy saints, and the holy angels of God, justly gave glory, praise, and honour to Jesus Christ, the Lamb of God ; for his having completely performed his Father's will on earth, brought life and immortality to light, opened an effectual door of eternal life and salvation for all mankind who will believe in God, the *Father*, and in Jesus Christ, the *Son* ; whom God sent into the world, to be the great Deliverer, and Spiritual Saviour of mankind, and the Mediator between God and men.— God is one, and the Mediator one distinct from God.— Where there is a Mediator there must be three parties ; first a Mediator ; secondly the two parties between whom he is a Mediator.

51. They say they do not believe that the Devil ever took God Almighty up into the holy city, and sat him on a pinnacle of the temple ; and said unto him, (God) If thou (God) be the Son of God, cast thyself down : for it is written, He (God) shall give his (God's) angels charge concerning thee, (God), and in their hands they shall bear thee (God) up, lest at any time thou (God) dash thy (God's) foot against a stone. But it is recorded in the scriptures, that the Devil said and did so to Christ. They say they do not believe that the Devil ever took Almighty God up into an exceeding high mountain, and shewed him all the kingdoms of the world, and the glory of them ; and said unto him, All these things will I give thee, if thou wilt fall down and worship me. But it is recorded in Matt. iv. Chap. that the Devil said and did so to Jesus. Luke iv. 5—7. 9—11. It follows then of course, that Jesus Christ is not the Almighty God.

52. They say, as it respects the strange jumble or mass of inconsistencies, as they call it, in the description of a *Triune*, or *Three one God*, they consider it a plain contradiction of scripture, reason, and common sense. They say also, that it completely denies that Jesus Christ is the Son of God, whereas, every christian ought to believe and acknowledge that Jesus Christ is the Son of God, to the glory of God the Father.

53. They say again, that Christ could not be God Almighty, because there were some things he did not know ; which is plainly proved by his own words, viz. " But of that day, and that hour, knoweth no man : no, not the angels which are in heaven ; neither the Son, but the Father." Mark xiii. 32. Matthew has recorded it thus,

“But of that day and hour, knoweth no man; no, not the angels of heaven, but my Father only.” Matt. xxiv. 36.

54. Should it be asked, How Christ ought to be called, and how we ought to believe in him? The answer will be, He ought to be called and believed to be the *Christ*, because he is the *Anointed* of the Father; he ought to be called and believed to be *Jesus*, because he *saves* his people from their sins;—this name was brought by an angel of God, and communicated to man by an angel of God; he ought to be called and believed to be the *Son* of God, because he is the Beloved Son of the Father; and because an angel, commissioned from the court of heaven, declared that he should be called the *Son* of God; and voices from heaven declared him to be the Beloved Son of God; holy men and women of old, declared him to be the Son of God; and even to this day we find many that are not ashamed to declare that they believe that Christ is the Son of God.

55. Therefore they say, that they are contented in believing and saying, He is the Son of God, without going any farther, stoping on scripture grounds, and not being willing to follow any designing set of men, who are not contented with the scriptures, but who delight in deceiving mankind, and bring forward as articles of faith, strange doctrines of men, unfounded in reason, unfounded in the scriptures, and unfounded in truth.

56. Philip, say they, baptised the Eunuch on his confessing and giving an evidence that he believed that Jesus Christ was the Son of God. See Acts viii. 26—40. Luke i. 31—35. Matt. i. 21. These are a few, among the many passages of scripture, which plainly prove that Jesus Christ is, and ought to be called and believed to be the *Son* of God.

57. They say again, that Christ was a *man*, as is easily proved by the scriptures, viz. “The man Christ Jesus.” “A man of sorrow, and acquainted with grief.” Was God Almighty ever a *man* of sorrow and acquainted with grief? Would not this be next to blasphemy, to assert that he was? Christ called himself a man, saying, “A man who hath told you the truth.” Therefore, say they, he could not have been really the Almighty God.

58. They say, that they do not pray to Christ as their heavenly Father. But they pray to the Father through Christ, as the Mediator between God and man, that Christ would intercede with the Father for them, or on their be-

half. They call upon his name as the Beloved Son of their heavenly Father. They pray to Christ to intercede with God to have mercy on them and to pardon their iniquities, or they pray to Christ to forgive them their sins, by the power he has received of the Father. They consider that God the Father, is the only source from whom all blessings flow.

59. There is but one true God, gracious, wise, and merciful, praised be God, God is God, and Jesus Christ is his Son, his Prophet. He was sent into the world to teach mankind True Religion, say they.

60. They say that it is from the principles of Idolatry, that so many men have been Deified as Gods, in the different parts and ages of the world ; but if this be done ignorantly, yet sincerely, it will not finally prove their eternal damnation. Be clothed with the mantle of charity. Amen.

61. As it respects the preceding observations concerning God and Christ, as some believe ; We and the writer of this book, do not make or fix, definitely, any conclusion, chosing rather to let the scriptures determine. But we advise every one to read, search, and examine the scriptures for themselves, (and not to trust to what they may hear from the pulpit, or what other men may say or write of them.) We want every one to judge for themselves, and to draw their own conclusions, as they shall think or find to be most proper or correct ; and not to make their conclusions from what others tell them. With these impressions, we have been induced to give the belief of others, that they might know what may be said on the subject.

62. We content ourselves, in believing, as the scriptures in so many places, so plainly, so repeatedly, and so positively declare, that Jesus Christ is the Son of God.— Here we leave it, not wishing to bind any person's conscience ; for the conscience of every one is, or ought to be, for ever perfectly free ; and though we may differ in opinion, yet we may be friends.

63. We hold that the Spirit of God, the works of God's creation, together with reason and the scriptures, are sufficient, if properly adhered to, to direct all mankind, in their faith and practice. And if they pursue this plan it will guide them in that straight, bright and shining way, which leadeth to immortal glory, happiness, and salvation.

64. "But I would have you know, that the head of

every man is Christ ; and the head of the woman, is the man ; and the head of Christ is God."

65. "And I say unto you, my friends," said Jesus, "be not afraid of them that kill the body, and after that have no more that they can do." But, reverentially fear, worship, and adore the God of heaven.

66. "Consider the lilies how they grow : they toil not, they spin not ; and yet, I say unto you, that Solomon, in all his glory, was not arrayed like one of these." "Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom."

67. "Love ye your enemies, and do good ;" "and your reward shall be great ; and ye shall be the children of the Highest : for he is kind unto the unthankful and the evil." "And as ye would that men should do to you, do ye also to them likewise."

68. Conferences or Associations, may be established in different places, embracing as large extent of country as may be thought practical, for social purposes, mutual correspondence, divine knowledge, and Christian union.—These conferences or associations, to be composed of delegates or representatives chosen by the individual churches. They are to be held in such places as is thought proper by the delegates, but some where within the jurisdiction of the particular conference or association, to which the respective representatives belong. It is to be understood, that no conference or association, composed of delegates or representative as above, have power to pass any act or resolve, that shall be binding on any particular church, unless it be by their own consent ; which consent is to be known or ascertained by a majority of the votes of all the brethren belonging to any particular church. But yet they may advise and help in determining, and in settling differences, and propose plans to be pursued for the welfare and prosperity of Zion.  Though the churches here on earth, for convenience and social purposes, are located in different places, and have different numbers ; yet, it is not to be understood, that the church of God, is many churches, but one church. This one Church of God, is, and is to be composed of all the truly virtuous, really pious, and godly in heart, of all nations in all ages, whether they belong to any particular church here on earth, or not ; but who are written in heaven in the Lamb's book of life.

69. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men. Let them exalt him also in the Congregation of the People, and praise him in the Assembly of the Elders." Give God all the glory, for it is from his divine providence that we derive all our real pleasures, all our continued blessings, and all our substantial joys ; it is from his tender mercies that we live, move and have a being ; it is from his goodness that we are clothed ; it is from his bountiful hand that we are fed ; it is from his unbounded care of us, that we are supplied with drink to slake our thirst, and all the necessaries of life ; and it is from his tenderest love and mercy, that we have the day and means of grace, happiness, and eternal glory, freely offered to us, without money and without price, in the gospel of salvation.

HYMN XX.

Ordination Hymn. CHRIST'S Commission to Preach the GOSPEL. Matt. x.

1. Go preach ye Heralds in God's name,
Sweetly the Gospel trumpet sound,
The glorious Jubilee proclaim,
Where'er the human race is found.
2. The joyful news to all impart,
And teach them where salvation lies ;
With care bind up the broken heart,
And wipe the tears from weeping eyes.
3. Be wise as serpents where you go,
But harmless as the peaceful dove,
And let your heav'n-taught conduct show,
That ye're commission'd from above.
4. Freely, from God ye have receiv'd,
Freely, in love, to others give ;
Thus shall your doctrine be believ'd,—
The desert blossom as the rose.

HYMN XXI.

RELATIVE DUTIES.

Art thou a husband, love thy wife,
True friendship is the balm of life.
Art thou a master, mercy mind,
If wealthy to the poor be kind.
Art thou a king, in meekness reign,
The hearts of subjects strive to gain.
Art thou a child, act well with care,
Be duteous and modest fair ;
Be virtue thy unfading bloom,
For mental charms survive the tomb.
Art thou a wife, be like the dove,
In constancy as well as love.
Art thou a father, children show,
The way wherein they ought to go.
Art thou a mother, then be wise,
Good, happiness, in prudence lies.
Art thou a friend, be then sincere.
In poverty a friend appear.
Art thou a servant, faithful be,
Commend thyself by industry.
In every action, thought and word,
Aim at thy Maker's highest praise.
Art thou a preacher, preach with care,
The gospel to all men declare.
Art thou a Christian, light must shine
In all good works pure and divine.
Thus mayst thou ever spend thy life,
In peace and love, but not in strife ;
In doing good where'er thou go,
And so fulfil God's laws below, }
And God his blessings will bestow ; }
Pursue the path that leads above,
Thy heart at all times fill'd with love :
Till thou arrive in PARADISE.

CHAPTER XXV.

The Virtues,—Brotherly Love, Truth, Prudence, Temperance, Justice, Fortitude, and Charity explained.

SECTION I.—BROTHERLY LOVE.

1. By the exercise of this virtue, we are taught to regard the whole human species as one family, whether high or low, rich or poor, bond or free ; of whatever colour, or of whatever nation ; who as children of the same Parent, are to aid, support, protect, and strive to make each other happy.

2. *To relieve* the unfortunate and distressed ; *to assist* the needy in their wants, and *to console* the disconsolate, the weeping, the mourning soul ; may be considered as the most important branches of *brotherly love*. These duties are incumbent on all men, who are linked together by the common ties of kindred nature ; but more particularly on christians, whose hearts are or ought to be filled with the tenderest feelings of *brotherly love* to all mankind.

3. To soothe calamity, alleviate misfortune, sympathise with the miserable, and, as far as may be in their power, to restore peace and tranquillity to the troubled mind, ought ever to be objects of primary importance, and actuate every one to the willing, ready performance of these noble, and highly exalted duties.

SECTION II.—TRUTH.

1. We are taught in the scriptures, that truth is a peculiar attribute of God ; that those “ who worship him, must worship him in spirit and in truth.” Christianity teaches us, that *truth* must, or ought to have its seat in our hearts, and there reign and be a predominant principle.—This, therefore, is a theme, which we ought to contemplate, and, by its dictates, endeavour to regulate our conduct ; for we are told, that God “ desireth truth in the inward parts.”

2. Truth is firm. It is founded on a substantial, true and solid foundation. Christ has said, “ I am the way the truth and the life.” It is almost always irresistible, and those who practise it, in all their transactions, can never be put to shame ; while “ the wicked flee, when no man

pursueth ; but the righteous are as bold as a lion." Let us, therefore, not only in regard to *truth*, but, likewise in every other moral and religious duty, always maintain the testimony of a good conscience, and then God will be our friend ; and if God be for us, who can be against us ?

3. The heart and tongue should unite in promoting mutual welfare among the human family, to earth's remotest regions, and in rejoicing in the prosperity and happiness of all mankind.

4. We ought ever to keep true and faithful, all secrets committed to our trust, in confidence, and not reveal them. We are not bound to tell or publish to the world, any thing which would not benefit, but injure ourselves or community at large : Yet when we speak, we ought ever to speak the truth.

The man, whose mind's on virtue bent,
Pursues some greatly good intent,
With undiverted aim,
Serene, beholds the angry crowd,
Nor can their clamors, fierce and loud,
From truth and honour force.

SECTION III.—PRUDENCE.

1. Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and the grand monitor within, our own conscience, and to determine rightly on the mode of conduct, which we ought to pursue, in respect to our present, as well as our future final happiness. Prudence is a virtue which ought to be the peculiar characteristic of every christian.

2. All our thoughts, words, and actions, ought to be governed by Prudence, tempered with Love, and clothed in Charity. Our thoughts would not then be suffered to rove upon trifling objects ; from our hearts would proceed no evil thoughts, such as murders, thefts, robberies, burglaries, adulteries, seduction, fornication, or wickedness of any kind. Our words would be instructing, enlightening, edifying, always conducted with prudence ; and our expressions would always be innocent and modest. Our actions would always be becoming, decent, modest, inoffensive, and useful ; in whatever station of life we might be placed.

3. Prudence would lead the magistrate to hear and to determine with candour, correctness, and impartiality :— The preacher to suit his discourses to the place, circumstances, and the hearers, always adhering to the rules of the gospel in its purity : The husband and wife, the father and mother, the child and apprentice, the master and ruler, the servant and subject, would all, in their several stations, act with propriety, consistancy, and prudence.

4. Prudence would lead us to seek first the kingdom of God, and his righteousness ; and then all these things would be added. It would lead us to worship God in spirit and in truth, and conduct in that way which would be to his glory and the happiness of mankind. Being guided by the dictates of conscience and reason, we should ever walk in the straight path of innocence, prudence and propriety.— Every sentiment, every thought, every word, and every action would be big, and richly laden with benevolence. Every amiable, every social, every moral, every useful, and every virtuous principle would brightly shine out in all we say, and in all we do. All hatred and discord would be turned into love and harmonious concord. Peace, regularity, and decorum, would be the ruling principles of every mind, and actuate every heart.

5. Man is frail and short-sighted, and the most prudent, may sometimes deviate from the rules of strict propriety. But on discovering the error or deviation, Prudence would lead him to reform. Then others being clothed with the mantle of charity, would join with the maxim of the ancient philosophers, in saying, ‘to err is human, to forgive, divine.’

SECTION IV.—TEMPERANCE.

1. Temperance may be defined to be the restraint of passion and appetite. Reason and observation bear ample testimony that temperance is essential to health and happiness. The gospel urges the necessity of temperance, and describes its salutary effects. Christ has set mankind the noblest example of temperance. It becomes us as rational beings, to be temperate in our food, temperate in our drink, temperate in all things. So highly, indeed, has it always been esteemed, that it ranks as a noble virtue in every system of morality ; yet, its dictates has been too often disregarded. As uncontrolled passions lead to wick-

edness, turbulence, and misery, so temperance leads to virtue, tranquillity, and happiness. It is a guide to health, wealth, and prosperity. It forbids us to indulge in sensual wicked pleasures, or enlivening, yet enervating luxuries, to excess. It inculcates economy in all the concerns of life.

2. When we are convinced that temperance leads to bliss, why do we hesitate a moment, to adhere to its commands and entreaties? It is essentially necessary that this virtue, should be observed by all who wish to live with comfort themselves, and be a blessing to all around them, and to the world of mankind.

3. The dire effects of intemperance, are too well known, to need to be described. Ask the disconsolate widow who has been robbed of a once kind, affectionate, loving, virtuous husband, through intemperance, by an untimely death, from the effects of intemperance; and she will answer in sighs, tears, and silent accents; yet, in language plain to be understood,—‘I might now enjoy the pleasing company of a kind husband, had it not been for intemperance.

4. Ask the little, weeping, helpless orphan, who has been called to bid a final adieu to his father or mother, who were brought to an untimely end through intemperance, and they may tell you, in their tears, that they are deprived of the dearest of parents by intemperance.

5. He that would otherwise have been useful in society, a support to his family, a blessing to himself, and a bright and shining ornament to the world, has ruined his affectionate wife, afflicted his indulgent parents, disgraced his children, and perhaps plunged himself, his wife, and his tender children, into wretchedness and misery.

—————War its thousands slays;

—————In th’ embattl’d plain,

Though death exults and claps his raven wings,

Yet reigns he not e’en there so absolute,

So merciless, as in yon frantic scenes

Of midnight revel, and tumultuous mirth,

Where, in th’ intoxicating draught, conceal’d,

Or couch’d beneath the glance of lawless love;

He snares the simple youth who nought suspecting.

Means to be blest—but finds himself undone.

Down the smooth stream of life, the stripping darts,

Gay as the morn; bright glows the vernal sky;

Hope swells his sails, and passion steers his course ;
Safe glides his little bark along the shore,
Where Virtue takes her stand ; but if too far
He launches forth, beyond discretion's mark,
Sudden the tempest scowls, the surges roar,
Blot his fair day, and plunge him in the deep.
O sad, but sure destruction where Intemperance rules !

Let Temperance, then, take and keep the helm, while
all the other virtues stay on board, and along the stream of
life, with safety you will sail, until you arrive in the fair
haven of eternal rest.

SECTION V.—JUSTICE.

1. Justice is a divine attribute. This ennobling virtue, gives the mind a high elevation ; raising it above even the desire of doing injustice either to ourselves, or to our friends or enemies, or to God. If Justice be an inmate of the soul, and the standard of all our actions, the mind will be at ease ; nay, elevated far above all the poverty, the deprivation of liberty, or all the sickness and calamities that can befall us ; and will enable us to bear up against, and endure with a composed mind, all the greatest evils of life.

2. Justice consists not merely in an equal distribution of property, nor in rendering unto every one that which is his just due ; but extends also to all the transactions, of whatever nature, that pass between man and man, in all circumstances of life.

3. The best rule of strict justice is summed up in these words, Do unto all as you could reasonably wish to have them do unto you were they placed in the same circumstance in which you are.

4. Justice particularly relates to the manner in which we treat the character of the absent, either of friends or enemies. He who wantonly sports with the character of an absent acquaintance, can have little claim to humanity, and none to justice ; yet how many are there who delight in exposing the little faults and foibles of a friend to a too greedy and ever censorious world.

5. The full, manly and honest exercise of justice, leads to nearly the whole duty of man. It is an indispensable ingredient for tempering every virtue : without it every

other virtue is incomplete ; and by its true standard are approved or disapproved all the transactions of men.

6. A love of justice early impressed on the tender minds of youth, will greatly influence all their future conduct in life, and tend much to their welfare, usefulness, present final happiness.

7. Justice is a glorious and communicative virtue, ordained for the common good of mankind. The *just* man wrongs nobody, in thought, word or deed, designedly, but contents himself with what God has bestowed upon him either with or without his own prudence and industry, does good to all, gives every one his just due, if it is in his power, and speaks evil of none.

8. Justice extends also to the rights of others, and preserves them, upon all occasions, sacred and inviolable. Justice leads us to be true to our friendships, to our promises and contracts, *just* in our traffic, *just* in our demands, *just* to the infirmities and unintentional mistakes and errors of others, and just by observing a due moderation, even when intentional wrongs and injuries are done us ; forgiving them, as we hope to be forgiven by our heavenly Father.

The time will come —————

When God will separate, the just from the unjust,

The guiltless from the guilty shall select,

And give to every man his due reward.

SECTION VI.—FORTITUDE.

1. Fortitude is that noble and steady purpose of the mind, which enables us to resist temptation, and encounter danger with spirit and resolution. This virtue is equally distant from rashness and cowardice ; and he, who is possessed of it, is seldom shaken and never overthrown by the storms, which surround him.

2. A man of an upright spirit and fortitude of mind, disdains the malice of fortune. He does not suffer his happiness to depend upon her smiles ; and, therefore, with her frowns he shall not be dismayed : As a rock on the sea shore, he stands firm, and the dashing of the waves disturbs him not. He raises his head like a tower on a hill, and the arrows of fortune drop at his feet.

3. True fortitude and undaunted courage of heart, sustain a man in the instant of danger ; the steadiness of his

mind bears him up through all the unexpected or sudden appearance of any thing terrible. And in the midst of imminent danger, the composure of his mind, will, if possible, enable him to extricate himself, and thus he will escape many calamities which otherwise would have fallen upon him.

4. We see in the character of Christ the greatest instance of fortitude nobly displayed in his sufferings.

5. The man of fortitude meets the frowns of fortune with the greatest composure of mind ; even in the midst of bodily sickness, pain, distress and death ; he evinces to mankind, that calmness which astonishes the beholders or bystanders, while they may be led to break out in earnest exclamations and astonishment, and with a humble prayer and a sincere desire, say, O ! Let me live the life of the righteous, that I may die the death of the righteous, that my latter end might be like his,—in mind and heart, all glorious, tranquil, and happy.

SECTION VII.—CHARITY.

1. CHARITY ! O how lovely is the theme ! It is the brightest gem, which can adorn the Christian or the moral man. It is the best test and the surest proof of our being possessed of that religion, which cometh from above. Charity is the chief characteristic of a virtuous and liberal mind. It combines in a pre-eminent degree most good qualities, which can adorn the heart, and excludes the vices and feelings, which are inseparable from an unkind disposition. Charity is a principle of supreme, prevailing love to God, and good will to all mankind.

2. The relief of want and wretchedness, although in itself meritorious, forms only a small part of this excellent virtue and divine attribute. Neither envy, pride, anger, or falsehood, can dwell in the same breast with charity ; but forbearance, humility and truth, are its necessary constituents. Every character which is admired for the practice of those virtues, makes individuals amiable, and teaches the value and excellence of this transcendent quality.

3. The good Samaritan is the subject of universal praise, and the benevolence which is displayed towards the victim of cruelty, is enhanced by the unfeeling indifference of the Priest and Levite. Luke x. 30—37, But the forgiving temper, the generous affection, the faithful fidelity, and patient sufferings of Joseph, exhibit in the extensive

and affecting views, which every good man is anxious to attain.

4. Blessed and happy is he, who is successful in the amiable, virtuous inheritance of that quality, which opens in each heart a heaven. He is like the meandering stream, tranquil in itself, and diffusing health and fertility whithersoever it flows.

5. Benevolence, attended by heaven-born charity, is an honour and happiness to all who possess it. The charitable man envieth not his neighbour, nor does he listen with patience to a tale which has been told to his injury. Revenge or malice has no place in his breast. He forgives and endeavours to forget the injuries he has received from others. Let us remember ever to be ready to listen to those who crave our assistance, and extend readily and willingly, a liberal hand to those who are in want.

6. If we are ever actuated by the endearing principle of charity, a heartfelt satisfaction, a good conscience, and a quiet, contented mind will amply reward our labour, and the blessings of the Most High will await us through the chequered scenes of this our probationary life.

7. "Above all things have fervent charity among yourselves : for charity shall cover the multitude of sins. Use hospitality one to another, without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter iv. 8—10.

8. Charity is, sometimes, taken only for giving alms ; and sometimes for having a favourable opinion of our neighbours ; but the proper interpretation of the word is LOVE, heavenly love, purest love, GOD LIKE LOVE. That love which will continue when unknown years shall cease to roll, when time shall be no more. It then, and for ever, will be the glorious theme of love, and reign pre-eminently sublime in the heavenly paradise eternally. It will for ever be the eternal joy, the perfect happiness, and the sweetest song of all the ransomed when called home to glory.

9. But here on earth, the tears just or fast falling from the poor, disconsolate weeping widow's eyes, are wiped or dried up by the fostering, soft, gentle, kind, affectionate, loving, relieving and pitying heart and hand of CHARITY. The poor orphan left exposed and cast upon a merciless world, finds a safe retreat, and a sure protection under the

balmy wing of meek-eyed CHARITY. The distressed and forlorn always find a friend in need, a friend indeed, wherever charity gains her blissful seat. The aged are fed, clothed, comforted, and taken care of in their declining years, by those whose hearts glow with this purest of virtues. Thus Charity is the grand deliverer, guardian and physician of the bodies, and the balm and happiness of the souls of those on whom ill-fortune has set his seal, and cast his sable mantle of distress and despair. Let us, therefore, awake to righteousness, and invite Charity, with all her associates, the other virtues, to establish, and for ever keep their empire, their kingdom, within our hearts. See 1 Cor. xiii. chap.

HYMN XXII.

A paraphrase on the First Epistle of Paul, the Apostle, to the Corinthians, Chap. xiii.

St. Paul, in his first epistle to the Corinthians, chap. xiii. has fixed the meaning, and clearly shown the effects of Charity, of which chapter the following is a pleasing, instructing, beautiful paraphrase.

Did sweeter sounds adorn my flowing tongue,
 Than ever man pronounced, or angels sung ;
 Had I all knowledge, human and divine,
 Which thought can reach, or science can define ;
 And had I power to give that knowledge birth,
 In all the speeches of the babbling earth ;
 Did SHADRACH'S zeal my glowing breast inspire,
 To weary tortures, and rejoice in fire ;
 Or had I faith like that, which ISRAEL saw,
 When MOSES gave them miracles and law ;
 Yet gracious CHARITY, indulgent guest,
 Were not thy power exerted in my breast,
 Those speeches would send up unheeded prayer,
 That scorn of life would be but wild despair.
 A cymbal's sound were better than my voice ;
 My faith were form, my eloquence were noise.
 CHARITY, decent, modest, easy, kind,
 Brings down the high, exalts the lowly mind ;
 Knows with just reins and gentle hand to guide,
 Betwixt vile shame and arbitrary pride.

Not soon provoked, she easily forgives,
And much she suffers, as she much believes.
Sweet peace she brings, wherever she arrives ;
She builds our quiet, as she forms our lives ;
Lays the rough paths of peevish nature even,
And opens in each heart a little HEAVEN.
Each other gift, which God on man bestows,
Its proper bounds, and due reflection knows ;
To one fixed purpose dedicates its power,
And finishing its acts, exists no more,
Thus in obedience to what HEAVEN decrees,
Knowledge shall fail, and prophecy shall cease.
But lasting CHARITY's more ample sway,
Nor bound by time, nor subject to decay ;
In happy triumph shall for ever live,
And endless good diffuse, and endless praise receive.
As through the artist's intervening glass
Our eye observes the distant planets pass,
A little we discover, but allow,
That more remains unseen than art can show ;
So whilst our mind to knowledge would improve,
(Its feeble eye intent on things above)
High as we may, we lift our reason up,
By FAITH directed and confirmed by HOPE,
Yet we are able only to survey
Dawnings of beams and promises of day.
HEAVEN's fuller effluence mocks our dazzled sight ;
Too great its swiftness, and too strong its light.
But soon the mediate clouds shall be dispell'd ;
The sun shall soon be face to face beheld,
In all his robes, with all his glory on,
Seated sublime on his meridian throne.
Then constant FAITH, and holy HOPE shall die,
One lost in certainty, and one in joy ;
Whilst thou more happy power, fair CHARITY,
Triumphant sister, greatest of the three,
Thy office and thy nature still the same,
Lasting thy lamp, and unconsum'd thy flame,
Shall still survive, and be the eternal joy
Of holy saints,—feasting them, but never cloy ;
Shalt stand before the host of HEAVEN confest,
For ever blessing and for ever blest ;
—————for, “ GOD IS LOVE.”

CHAPTER XXVI.

Moral and Christian Lessons taught, and Examples set mankind, by other animals and the works of Creation.

1. Christ has most beautifully shown us, that we can derive much instruction from other animals and the works of Creation. He has commanded us to imitate the Serpent in being wise ; yet to follow and to imitate the example of the peaceful sheep, lamb, and dove in constancy, innocence, harmlessness, peace and love. He has reminded us of the fruitful vine, and the fruitful tree—bearing much good fruit ; thereby, in the most powerful language, teaching us that we must ever be active and useful, bringing forth much good fruit to the happiness of mankind and to the glory of God.

2. The tall, the incorruptible, the beautiful Cedar, teaches us that we are to be sound in doctrine ; beautiful in good works ; in our thoughts like its branches and towering top, aspiring to heaven ; in our usefulness like its gum, healing the maladies of mankind.

3. The Palm-tree teaches us ever to be upright, fruit-bearing, and flourishing in morality and true religion ; affording an extensive, refreshing shadow for the weary to repose and rest under, from the scorching flames of persecution and oppression. It also teaches us that we must grow by the sweet spring of the pure water of life, that others fleeing from the noise, cares, troubles, and perplexities of this world, may find a safe retreat, and slake their thirst in this celestial water. It also teaches us not to suffer ourselves to be pressed or bound downwards, or grow crooked in principle, though heavy weights of affliction, persecution, troubles, poverty, or great calamities be laid upon us, but to rise pre-eminently above all earthly difficulties, and direct our straight course upwards towards the Elysian fields of paradise on high, there, may we finally arrive and enjoy the blissful seat in the kingdom of eternal glory at God's right hand.

4. We may take the Lion for our example, in our boldness and undaunted courage, in the cause of virtue and religion ; for “ the righteous are as bold as a lion ; but the wicked flee when no man pursueth.” We may imitate him in nobleness and generosity of spirit.

5. We may imitate the Eagle in our acuteness of sight and comprehension ; thereby, quickly discovering truth from falsehood or error, good from bad, right from wrong, virtue from vice, pure religion from idolatry, reality from fiction ; the way to true happiness from the way to misery, and the way from sorrow to joy. And as its flight is high in the heavens, so we may let our philosophical and astronomical eye pass along the starry firmament, and view with wonder and delight, the works of the Grand Architect of the universe. We may obtain a knowledge of the celestial bodies, their magnitudes, motions, distances, periods, eclipses, and order. We may read the *Wisdom, Strength and Beauty*, of the Almighty Creator, in those sacred pages, the celestial hemispheres. We may learn the primary law of universal nature's God ; and through the symmetry and order of nature's works, view the grand Law-giver of universal nature ; and, through the whole of creation, trace the glorious Author by his works. For we may curiously trace Nature, through her various windings, to her most concealed recesses, and discover the power, the wisdom, and the goodness of the grand Artificer of the universe ; and view with delight the proportions which connect this vast machine. We may discover how the planets move in their different orbits, and demonstrate their various revolutions, when revolving in the vast expanse ; all framed by the same Divine Artist ; all conducted by the same unerring laws of the God of nature. A survey of Nature, and the observations of her beautiful proportions, gave rise to societies, helped man to the study of symmetry and order, and gave birth, by the help of the God of nature, to every useful art.

6. The Stork affords us a grand, a striking example of filial piety. By this bird's example, we can easily discover our duty to our aged parents, when old age or infirmity, has deprived them of the privilege or power of any longer taking care of themselves. These birds, when in full strength, carry the old disabled ones on their backs, cover and warm them under their wings, and bring food for them in their bills, and thus take care of them while they live. The reason of this is, that the old ones loose their feathers off when they become old, which never come on again ; thereby they are then unable to fly, or procure their own food. The young ones, moved by filial piety at this sight, lend their aid to make the old ones' lives

as comfortable as possible. Go thou and do likewise. Blessed are the merciful : for they shall obtain mercy.

7. The Bee is a bright example of industry, constantly improving each shining moment, and should inculcate in our minds, this golden maxim, that we should never sit down with idle contentment, while any of our fellow creatures are in want of the necessities of life, if it be in our power to help or relieve them, without doing an essential injury to ourselves, i. e. we ought always to help others when we can do them more good than ourselves an injury. "Love thy neighbour as thyself."

8. Love is certainly the noblest passion of our nature. Many are the principles of action within us ; but the greatest of these is love. It has the full approbation of reason and religion, and powerfully prompts us to try to promote the welfare of all mankind.

9. The enemies of this divine virtue, are unreasonable ambition, which aims to be the highest,—Pride, which owns no obligation,—Envy, which can bear no superior,—Jealousy, which apprehends affronts and injuries, which were never intended,—Anger, which refuses to deliberate,—Avarice, which withholds the portion which misery claims,—Selfishness, which knows no wants, but its own, and Sensual pleasure, which intoxicates the senses, and drowns the understanding. Against these, which are predominant features in our nature, let us always be on our guard.

10. On the contrary, let us be persuaded to cultivate with assiduity, that meekness and lowliness of disposition, that sympathy and tenderness, that ardent and generous good will, which makes every brother's situation its own ; and induces us to do unto all men, as we would that they should do unto us.

11. That we may have, not only the inclination, but the ability to afford effectual relief, we should go to the ant, and learn of her to be industrious ; we should consider the industry of the bees, and learn of them to provide in the summer of life, for the wants of the winter of old age, sickness, or misfortune ; hence

The daily labours of the Bee,
Awake our souls to industry.
Who can observe the careful Ant,
And not provide for future want ?

In constancy and nuptial love,
 We learn our duty from the *Dove*.
 The hen, which from the chilly air,
 With pious wings, protects her care,
 And ev'ry fowl that flies at large,
 Instructs us in a parent's charge.
 Thus ev'ry object of creation
 Can furnish hints for contemplation ;
 And, from the most minute and mean,
 A virtuous mind can morals glean.
 Hence from creation, many things arise,
 To make men moral, good, and wise.

12. Upon this subject, it may be farther observed, that man, on his first entrance into existence, is by far, a more helpless creature than any of the brutal creation. Months, nay, years, must elapse, before he is capable of making any provision for himself or any defence against the innumerable casualties, to which he is exposed. *Mutual assistance* becomes, therefore, an imperious duty.

13. To this, it may be added, that it has pleased the Almighty Architect, to have formed men as *dependent* creatures ; *dependent* on him, the God, who made them, and *dependent* on one another.

14. He therefore, who is not industrious in that station in which Divine Providence has placed him ; he who does not, according to the utmost of his abilities, exert his best endeavours to promote the good of his fellow creatures, universally, nor that of himself, nor his brethren, may be justly considered as a *drone in the hive*.

15. The Bee has a singular faculty of extracting purest sweet out of the most noxious things ; this quality mankind would do well to possess. Whatever we can find, that is good, whatever we can find that is amiable, whatever we can find that is lovely, whatever we can find that is virtuous, let us receive with pleasure ; and treasure it up in our hearts, that we may receive benefit and profit thereby. And, like the *Bee*, always leave that which contains no sweetness. And may we improve each passing moment to the good of ourselves, to the good of our friends and enemies, and to the glory of God ; that we might be useful in our day and generation ; and calmly, quietly, and contentedly, pass through, and finally bid a joyful farewell to this transitory scene of our probationary existence ; and

leave behind us, the sweet remembrance of the little good which we, in the name of God, have done ; and at last be admitted to the realms of eternal bliss, where sin and sorrow, pain and woe, trials and afflictions will be known no more,—there to be made perfectly happy, and continue so eternally, with palms of victory in our hands, and crowns of glory on our heads,—melodiously, and sweetly singing the praises of God, for ever, and ever, eternally. Amen.



CHAPTER XXVII.

Slavery and Priestcraft as viewed by some.

1. They begin thus, What soft strains or language persuasive, convincing, and descriptive shall we use to describe the wrongs, and picture in glowing colours the sufferings, the misery, and the wretchedness of men, women, and children wrongfully and wickedly enslaved ? What string shall we touch, what words shall we use to awaken to a sense of feeling the hard-hearted man-stealer, man-seller, man-buyer, man-enslaver ? Awaken to the tender feelings of humanity and mercy, O ! ye ! who make merchandise of your fellow-mortals, and buy and sell men, women, and children, as brute beasts.

2. Should we, with words and voice mild as when an holy angel spoke, enquire, Who gave the right for man to enslave his fellow-man ? What would be the probable answer ? With horror, we think we hear some of those slave-holders answer, Pride, riches, cruelty, and usurpation have been our dictators. From them we have derived our right ; Oh ! it cannot be called a right, but a cruel wrong. We think they return this answer with remorse of conscience.

3. O ! then, stop, pause and reflect ; and call to mind, that you, after your course of usurpation and cruelty, must bow your proud, haughty heads in death, and moulder back to earth again, and mingle with your mother dust.

4. Your slaves too, after they have toiled, worn out, and ended their lives in misery, servitude, and wretchedness in your service to aggrandise and enrich you and your children, must also die. Then they will claim and share an equality with their tyrannical, departed masters, who have gone the way of all the living. Equality did we say !

ah, they will then become infinitely their superiors, they shall rise to eternal glory and happiness, while ye, ye impious tyrants, shall sink to infamy, pain, and woe. Call to mind the parable of the rich man and Lazarus. The very dogs had more feelings of mercy than the rich man, for they did all they could, which was to try to cure his sores by licking them, but the rich man would not so much as give this poor unfortunate man even the crumbs that fell from his table. Remember this, ¶ You cannot live in this world for ever. ¶ You must die sooner or later. ¶ Though now ever so rich, healthy and grand, you must by and by become a heap of mouldered, putrid matter.

5. But, say some, we bought our slaves. Oh! shocking to name it! Who gave them the right to sell their fellow creatures, who were equally as free as those who sold them? Who will pretend to say that power, force, and violence can give such right? Hence, according to the Rights of man, no person can be born a slave. Not all the human laws on earth can constitute the right of slavery. Cruelty, wickedness, and power may for a while enforce the wrong. But the time is soon coming, when this unhallowed practice must be laid aside.

6. All mankind are born equally free and of an equal right to freedom. Yet, some proud, haughty, powerful, wicked nations, states, and empires have sanctioned, by their pretended laws, perpetual and hereditary slavery! It must, indeed be a pretended law, to be so directly against the universal law of nature.

7. We hold these truths to be self-evident, that all men are created equal; that they are endowed by their creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness, and freedom to all to worship God according to the dictates of their own consciences. And, to all, a free exercise and full enjoyment of Religion as they shall think proper, (in a virtuous decent manner.)

8. Force and violence on the one hand, and ignorance and a want of a proper education and improvement of the mind on the other hand, have been the means of carrying this shameful, unchristian practice into effect. Can there be any just claim to true primitive christianity, where cruelty, usurpation, pride and tyranny bear the rule? Who will answer there can? No one, but every one will answer there cannot, whose heart weeps at human woe, and

mourns at his country's woundings. And here we leave this unhappy subject until the great God of nature who has made of one blood all nations, shall avenge these oppressed slaves.

Oh, for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumour of oppression and deceit,
Of unsuccessful or successful war,
Might never reach us more ! Our ears are pain'd,
Our souls are sick with every day's report
Of wrong and outrage with which earth is fill'd,
There is no flesh in man's obdurate heart ;
It does not feel for man. The nat'ral bond
Of brotherhood is sever'd, as the flax
That falls asunder at the touch of fire.
Men find their fellows guilty of a skin
Not colour'd like their own ; and having pow'r
T'enforce the wrong, for such a worthy cause,
Doom and devote them as their lawful slaves.
Thus men devote their brothers, and destroy ;
And worse than all, and most to be deplor'd,
As human nature's broadest, foulest blot,
Chain them, and task them, and exact their sweat
With stripes, that mercy, with a bleeding heart,
Weeps when she sees inflicted on a beast.
Then what are men ! And what men seeing this,
And hâving human feelings, do not blush
And hang their heads, to think mankind so base ?
But, True Religion will plant the growing
Seed, that will in time, soften men's hard hearts.

9. We would also speak of ecclesiastical tyranny, if it may be so called. And here let us take a view of that minister who is a lord over God's heritage, who will be hired to preach for money, and divine for hire. By what descriptive name shall he be known, and what title shall he bear ? May he not very justly be called a hireling, a wolf in sheep's clothing ? " Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." " Ye shall know them by their fruits," and not by their smooth, deceitful tongues. Under a cloak of religion with their words which are well calculated to deceive the most discerning eyes. Do they not draw nigh unto God with their lips, and with their

mouths worship him ? But does not their daily conduct bespeak that their hearts are far from him ? Their conduct must give the answer. And for a pretence they make long prayers, for they think that they shall be heard for their much speaking, and for their *great prayers*, their *eloquent prayers*, as they call them.

10. Is it not too often the case, that a lazy, proud, haughty set of priests are, in a great measure, supported in their grandeur and in their idleness by a poor, hard-labouring, deluded class of people ? And ought not these people to be called *deluded slaves* to their wicked, hypocritical priests ? Will not a great woe be pronounced against such cruel, hard-hearted ministers, who bind heavy burdens and lay them upon men's shoulders, while they themselves will not so much as move them with one of their fingers ? Would not the greater part of those large salaries be better laid out in educating the youth of our land and in helping the poor, needy, unfortunate class of mankind ?

11. These queries may perhaps disturb the minds of the masters and worshippers of the great goddess Diana of the Ephesians ; for they may suspect that their craft is in danger.

12. They may, perhaps, as the devil did, quote scripture to enforce their wicked, oppressive practice of persuading the ignorant and others if they can, that they will be eternally damned if they do not feast their ministers and make them rich. They may, perhaps, begin with saying, The Apostles were commanded to remain eating and drinking such things as the people gave : for the labourer is worthy of his hire." But we reply, that *eating* and *drinking* such things as the people gave appears to be the hire.

13. They may say again, "The workman is worthy of his meat." Truly we acknowledge that godly ministers are worthy of their *meat*. But remember, "Freely ye have received, freely give." They may say again, that the apostles were commanded to "Provide neither gold, nor silver, nor brass in their purses, nor script for their journey, neither two coats, neither shoes, nor yet staves."

14. We reply, that it appears right that they should receive victuals, drink and clothing, if they stand in need of such things. Though Paul, one of the greatest of the apostles, not only supported himself with his own hands,

but had where withall, of his own earnings, to give to those that were with him. How little does this look like the greater part of our modern priests or ministers at this period? But we pray for a speedy reformation among the *wicked* clergy! and among all other wicked people.

15. They may say again, "Who feedeth a flock, and eateth not of the milk of the flock?" Woe be to those that are not contented with eating the *milk* of the flock; but devour the flock, those ministers that care more for the *fleece*, than for the good of the flock. "Woe be to the shepherds of Israel that do feed themselves; Should not the shepherds feed the flocks?"

16. "Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock;"—"but with force and with cruelty, have ye ruled them." Ezek. 34 chapter.

17. Were we to take a view of the thousands that have been put to death, by these ecclesiastical tyrants, and call to mind, the many tortures, and the rivers of blood that have flown from the veins of those innocent people, whose only crimes were, holding to religious liberty, and the worshipping God according to the dictates of their own consciences, we should be struck with horror and amazement, on reviewing these scenes of cruelty. Many of the ecclesiastical orders have ever attempted to enrich and aggrandize themselves, oppress others, and enslave the world. Be aware of these wolves in sheep's clothing.

18. But perhaps they will say again, "Even so hath the Lord ordained, that they which preach the gospel should live" by "the gospel." But we reply, that it does not say, Live *by* the gospel, but *of* the gospel. But the gospel way of living will not satisfy these avaricious, greedy, ravenous, gluttonous wolves, or those who are greedy of filthy lucre, —friends, lovers, and servants of mammon.

19. They may say again, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." We reply, O, no, by no means; let them have enough to eat, but do not make them rich, proud, and haughty, by giving them great salaries. But freely contribute to their necessities. For it is perfectly right, and really commendable, for those who are blessed with the means, to give what they can consistently spare, without essentially injuring themselves or their families, to those who are in need.

20. They may say again, that collections or contribu-

tions were made in the times of the primitive christians.— But we ask, For what purpose were those contributions, made? Not for ministers, preachers, or priests in particular; but for the poor, suffering christians or people, that stood in need of immediate assistance. This was a noble deed of charity, and is really commendable, and ought to be done in all places, in all circumstances, in all countries. For charity is the darling attribute of Deity, and the brightest and most essential ornament of christians.

21. But have we not substantial grounds for saying,— Woe unto such lawyers and such wicked, hard-hearted, proud, lazy, avaricious ministers! as laden men with burdens grievous to be borne, and they themselves touch not the burdens with one of their fingers.

22. Every honest, industrious person, that really stands in need of assistance, ought to be helped by those who have the means of helping, and are blessed with the good things of this life. But do they ought even to be advised to give to those priests who have a plenty, and live at their ease, upon the luxuries of the world, and are bringing their children up in idleness, while others and their children, have to work like slaves, and suffer for even the necessities of life? No, no, they ought not to be thus advised.

23. *The parable of the two ministers.* The one was a minister, called, commissioned, ordained and sent of God to preach the gospel in its primitive purity, without hopes of earthly riches, earthly honours, or grandeur; his treasure was laid up in heaven, and his heart was there also. And he had bright hopes of receiving a crown of eternal glory at God's right hand, after he had finished his course with joy here on earth. The other was called, commissioned, ordained and sent of men, to preach the doctrines of a certain set of men; to uphold and support their particular party, creed, and confession of men. He was a hireling, and preached for money, and divined for hire.— He had great hopes of becoming rich in this world's goods, honoured, respected, and almost worshipped among men; but he had no faith in God, no real piety at heart, no treasure in heaven, and no hope which is like an anchor to the soul, both sure and steadfast, but his whole aim was to get money and make fools of the people.

Note by the Friends.—As it respects the observations on Slavery and Priestcraft, as described or held forth in a few of the preceding pages, we, and the writer of this book.

do not give our opinion ; but we leave them to be determined by the scriptures and the rights of man. Christ said, “ Judge not, and ye shall not be judged : Condemn not, and ye shall not be condemned : forgive, and ye shall be forgiven.” It does not appear that these observations were meant to apply to all christian ministers ;—neither to any particular minister, or set of ministers. But to apply to those who are really wicked and oppressive ; who care for nothing else but to please the people, live easy, and get money. A show of godliness, is all their delight—all their religion.



CHAPTER XXVIII.

THE CREATION.

1. In the progress of the Divine works, there arrived a period, in which this earth was to be called into existence. When the signal moment was come, the Deity arose in his might ; and by his Omnic word created the world. What an illustrious moment was this, when, from non-existence, there sprang at once into being, this mighty globe, on which so many millions of creatures now dwell.

2. No preparatory measures were required. No long circuit of means was employed. “ He spake ; and it was done : he commanded ; and it stood fast. The earth was at first without form, and void ; and darkness was on the face of the deep.” The Almighty surveyed the dark abyss ; and fixed bounds to the several divisions of nature. He said, “ Let there be light ; and there was light.”

3. Then appeared the sea and the dry land. The mountains and hills rose ; the rivers and brooks flowed.—The sun, moon, and stars, were placed in the firmament of heaven ;—the sun to rule and give light by day, and the moon, with her borrowed silver brightness, to adorn the evening shades, and to give light by night. Herbs and plants clothed the ground. The air, the earth, and the water, were stored with their respective inhabitants. At last, man was made in the image of God.

4. He appeared, walking with countenance erect ; and received his Creator’s benediction, as the noblest work of

this new world. The Almighty beheld his work when it was finished ; and pronounced it good. Angels and arch-angels, saw with wonder and delight, this new accession to existence. The morning stars and all creation sang together ; and all the heavenly hosts shouted for joy.

CHAPTER XXIX.

CHARITABLE OPINIONS,

Concerning the four Grand Divisions of Religion ; viz. Judaism,—Christianity,—Mohammedism,—and Paganism.

1. *Judaism.*—Final Salvation to all who, in sincerity, still expect and look for a promised Messiah, provided they believe in, and worship God according to the light of nature, and the writings of the ancient patriarchs, prophets, wise men, and lawgivers, found in the Old Testament, which writings have been handed down to them from Moses and other sacred writers, now called the scriptures of the Old Testament. Provided also, they practise mercy, charity, friendship, and every virtue as far as they can consistently, with their own circumstances and the concerns of life.

2. *Christianity.*—Free salvation to all who believe in God and Christ, and practise every virtue, according to the dictates of their own consciences, the scriptures, and the light of nature, and the reason they possess, and occupy upon, and improve the talent or talents, God has given them. Christianity comprehends under it, all those who believe that the true Messiah is already come, that Jesus Christ is the true Messiah, and the Saviour of the world. But Judaism comprehends under it, all those who still expect and look for a promised Messiah.

3. *Mohammedism, or Mahometism* —Final Salvation to all who believe in, and worship God, and practise virtue according to the best of their information ; though they may acknowledge Mohammed or Mahomet, to have been a prophet of God. Mohammedans, or Mahometans, believe that God is God, and that Mohammed, commonly called Mahomet, is his prophet, as Mahomet himself declared, saying, ‘ God is God, and Mahomet is his proph-

et !' The Pope assumed the title of ' Our Lord God, the Pope ;' which far exceeds the title of Mahomet ; nay, the declaration of Mahomet, becomes a very modest and reasonable declaration, when compared with the titles of some of the ecclesiastical orders in christendom.

4. Suppose a minister should come to any people, pretending to be a minister of God, or a preacher of righteousness, and the people should believe that he was really a preacher sent of God, and they should hear him and believe him ; yet it should so turn out that he was not a preacher or prophet of God, but a very wicked man at heart : Should you think that every one that was thus deceived, would be eternally damned ? If mankind were to be tormented eternally, on this ground, how great a proportion of mankind in christendom, do you suppose, would be cast into hell ? No, we expect if we are ever so happy as to arrive in heaven, to meet there some of all denominations of christians ; some Jews, who now profess the Jewish religion ; some that are called Deists ; some that profess the Mahometan Religion ; nay, even some heathens, that live in a Pagan country, and now profess paganism.

5. *Paganism*.—Final Salvation to all who have not the knowledge of the true God, but worship idols ; yet, at the same time, practise the various branches of virtue, according to their own minds and the light of nature. " These having not the law, are a law unto themselves, which show the work of the law written in their hearts." Pagans worship and hold to a variety of gods, which they represent in various forms. They also deify men, women, beasts and wild animals. Some worship the sun, moon and stars. Some again the works of their own hands.—But if these forms of worship, be done sincerely, through ignorance, how can we suppose that this can prove their eternal, endless misery ? Must they be eternally damned, because they *could not* hear and believe the gospel ? The vision of the Books, spoken of by John in the Revelation, proves to the reverse. It is said they were judged out of those things which were written in the books, according to their works. It does not say, *book*, as though confined to one book, but books. Neither does it say they shall be judged according to God's secret will or decrees. It speaks of the book of life, as containing all those that were virtuous. Hence, may we not conclude that the Jews will

be judged according to the book they receive, viz. the Old Testament ; the Christians according to the book they receive, viz. the Bible ; and the Mahometans according to the book they receive, viz. the Coran or Alcoran ; and the Pagans according to the book of nature. And, perhaps, the conscience may be considered as an index to all the books.

6. We may farther add, that it may be believed that *Deists* may finally be saved, though they own no *revelation* as the foundation of their religion ; provided they are sincere, and believe in one Supreme Being or Deity, and practise virtue according to their own reason and information.

7. It appears plain from the scriptures, that mankind are to be finally judged by, or according to their works. It does not say in the scriptures, Come ye blessed of my Father, you are to be eternally happy ; for God Almighty, in the secret counsel of his own will, predestinated you to everlasting life, and made you for eternal happiness ; and if you have conducted as bad as you could, you shall be saved, for God has so decreed it : Neither does it say, Depart from me ye cursed, into everlasting fire, prepared for you ; for God Almighty, in the secret counsel of his own will, foreordained you to everlasting death ; therefore it will not avail you any thing, how many good deeds you may have done, you shall lose your reward for every one of them ; go to hell you must, however merciful you have been, for God has so decreed it. Now to find out what it does say on this subject, read Matt. xxv. chapter, and search the scriptures thoroughly and impartially.

Note by the Friends and the writer of this book.—As it respects the observations concerning the Grand Divisions of Religion, we leave it for every one to draw their own conclusions. Yet, however, we would caution every one to avoid error in whatever shape it may appear ; and to adhere to the truth of things as the safe grounds to stand on. And again we would say, he, she, or that denomination, who or which, is perfectly free from all error, of whatever name or nature, let him, her, or that denomination, cast the first stone. Human nature is frail, weak and liable to err, and the best may miss the right way in some respects. Therefore let us be cautious how we condemn others, while we ourselves, perhaps, daily commit worse sins or errors, than those we so rigidly censure. Not a

bear profession will save us ; but if we would enter into the kingdom of heaven, we must do the will of our Father who is in heaven, as well as we know how. If we do good, we shall not loose our reward.

CHAPTER XXX.

THE PHILOSOPHICAL LITERARY UNION SOCIETY ; FOR
PROMOTING EVERY MORAL AND SOCIAL VIRTUE.

The Constitution, Cardinal qualifications, and belief of the members of the Philosophical Literary Union Society.

1. The sole object of this society is to give and secure happiness to all mankind as far as is possible, consistent with human nature and the universal law of nature's God. The principles of this association are founded on Philosophical, Literary, Moral, and Social Arts and Improvements,—adorned with the pure principles of virtue and the spirit of universal Charity. The aid, help, and relief of the industrious poor, the needy, and the unfortunate are designed as far as possible. The Education of youth, and the mental improvements of all ages and classes of people, will also particularly engage the attention of this society. The funds of this society are to be appropriated to the above purposes. The manner of raising the funds is left entirely with each individual society for them to adopt as they shall think most proper.

2. The Philosophical Literary Union Society believe that there is a Supreme Being, who created, supports, and governs the universe ; and that he gave *universal*, not *partial* laws to creation. Remember man ! the Universal Cause acts not by *partial*, but by *general* laws. They believe that it is perfectly right for this Supreme Being to be called by any name, which, in any language or tongue, signifies the Almighty God, whether he be called Jehovah, God, Lord, Great Spirit, Great First Cause, or the like. The members of this society have the right to profess any religion which they shall think to be most correct, and to worship God according to the dictates of their own consciences.

3. They believe that every one, whether male or female, ought to put their trust in God, and to bear a good

moral character, who is, or is about to become a member of this society.

4. They believe that each particular union society, which has been regularly formed, in any city, town, village or country, has the full right to regulate their own social affairs as they shall think proper, by the majority of the Brethren of each particular society, and not to be controlled, in any respect, by any other society or societies, man or set of men : Excepting what the civil law requires.

5. They believe that at the meetings of the society, their time, when met, after arranging the necessary affairs of the society, may be well employed in contrasting Virtue with Vice, virtuous principles with vicious principles, morality with immorality ; showing on the one hand the unhappy and fatal consequences and effects of vice and vicious habits, and on the other hand the happy and safe consequences and effects of virtue and virtuous habits. Any questions of a moral, philosophical, literary, or social nature, may be brought up and argued upon in this society. Thus spending their time usefully and joyfully, to the glory of God and the pleasure and happiness of the society, and setting the world a grand and noble example of virtue in all its branches.

6. We draw the following conclusion concerning our words and actions or deeds in this life, viz. Any word or words, deed or deeds that creates or create, causes or cause more pleasure than pain, more happiness than misery, more joy than sorrow, even in this world, is or are right. Therefore, any word or words, deed or deeds, that creates or create, causes or cause more pain than pleasure, more misery than happiness, more sorrow than joy, even in this world, is or are wrong. These observations are meant to apply to words and actions in a general point of view ; because one individual action done at a certain time or place, may cause more pain than to counterbalance the pleasure or happiness, yet the same action done at other times, most generally causes ten times as much pleasure as pain. For instance, the marriage state in particular cases might be the cause of more pain than pleasure, more unhappiness than happiness, more sorrow than joy, but in the general scale, the reverse takes place in a ten fold proportion. Hatred is misery, love is happiness, vice is misery, virtue is happiness. Theft, drunkenness, robbery, murder and the like, give more pain and trouble to the unfortunate sufferer than

they give pleasure and satisfaction to the one that commits these deeds, therefore they are wrong. By these rules we determine between right and wrong, virtue and vice.

7. The withholding the hand of charity where it really ought to be bestowed, gives more pain to the one from whom it is withheld than it gives pleasure to the one that withholds it : therefore Charity is a virtue, and the reverse is a vice. Slander often occasions much trouble and injury, but very little pleasure, therefore slander is a vice. Seducing the fair sex to comply with sensual, sinful, unlawful deeds, often brings much sorrow and is frequently attended with fatal consequences, it is therefore a sin. To remedy this vice, older and more experienced women ought particularly to instruct the young, innocent, unsuspecting, and inexperienced, to always guard against it,—telling them the unhappy consequences attending it. Purity produces happiness, therefore purity is a virtue. Loving our enemies produces, often times, friendship in our enemies, therefore it is an essential virtue. Friendship produces harmony and love, therefore friendship is a noble virtue ; and so with brotherly love. On these principles has the grand distinguishing line been drawn between virtue and vice, right and wrong. But we here leave this subject to be pursued, through all its windings by the members of the Union Society and others.

8. Chapels may be erected, and lecturers employed to teach mankind the principles of this society—every moral and social virtue, instilling these principles into the minds of all people. *Party* names of religion or politics, however, have nothing to do in this society,—their whole aim being to cultivate every amiable, virtuous, social, moral principle, and to diffuse useful knowledge among their fellow creatures, thus paving the way for all mankind to embrace true religion without being biassed by party prepossessions, notions or prejudices. They always endeavour to meet in their meetings on the broad, pleasing, and happyfying basis of Charity, in the apartment of Brotherly-love, adorned and beautified by mercy and good-will to all mankind. For, they sincerely believe, that to promote Virtue in all its branches tends greatly to the happiness of mankind and the glory of God. Sunday and other schools may be established on these principles and conducted under the patronage of this society, in these schools, may be taught the various branches of Literature ;—improving the

minds of the scholars in the various branches of education, and at the same time in piety and every moral and social virtue.

9. All who acknowledge or believe in the existence of a Supreme Being or God, and bear a good moral character, may become members of this society. Therefore, on these principles, any Philosophical Literary Union Society may be composed of all kinds of people, kindreds, tongues, nations, languages and religions in the different parts of the earth. Discourses or Lectures upon Grammar, Arithmetic, Rhetoric, Logic, Music, Mathematics, Geography, Astronomy, Geometry, History, Mechanical Arts, Agriculture, Manufacture, Philosophy, and the Works and Wonders of Nature, Art, Improvements, and Providence, may be delivered in this society. But nothing touching politics or religious *parties*, or any particular creed, confession of faith of any particular man or set of men.

10. They believe that any number of free people may at any suitable time and place, meet together and form themselves into this society, which shall hereafter and for ever be called and known by the name of 'The Philosophical Literary Union Society; for promoting every moral and social virtue.' The people of this society are called 'Philosophical Friends,' without any other distinction of party name whatever. They look upon all mankind as on one common level, by creation. The Great Author of Nature has wisely created every one for his proper place and employment. They consider each other and all the virtuous part of mankind as belonging to one great family; and God—their Heavenly Father—the Lord of all. They suppose that their being called by different names, and belonging to different societies, or to no particular society at all, ought not to make them enemies.

11. With these views, of their own free-will and accord, with the consent of the brethren of any society of which any one wishes to become a member, any person may join,—and become a member of the Philosophical Literary Union Society,—earnestly desiring to be a light in the world, and a blessing to mankind, adorning his or her profession and character with a well ordered life and good conversation, that peace, love, true philosophy, improvements, arts, sciences, union, happiness, and virtue may universally abound and the name of God be glorified.

The Philosophical Literary Union Society, No.

is

formed this

day of

A. D.

and

A. L.

The Philosophical Literary Union Society's Record.

BOOK No. 1.

*Names of the members who belong or did belong to the
Philosophical Literary Union Society, No. in
together with other
proceedings of the society.*

BRETHREN.

SISTERS.

The Philosophical Literary Union Society's Record.
BOOK No. 1.

BRETHREN.

SISTERS.

N. B. The names are to be continued on the following pages, or they are to be filled up at some future society meeting, with such things as ought to be recorded, together with the names of those who may at different times join the society. And then a new Blank Society Book may be commenced, to which may be prefixed the following title, viz: *The Philosophical Literary Union Society's Record*; Book, No. 2. and so on, each book having a higher number.

CHAPTER XXXI.

The parable of the two Potters. The one was wise, and the other foolish.

1. "Has not the potter power over the clay, of the same lump to make one vessel to honour, and an other to dishonour?"

2. The wise potter, looking over the works of art and invention, saw that these works were not complete, without earthen vessels. He therefore wisely laid the plan of forming such vessels for his own glory, and the use and completion of creation. He then began to contrive how he should make them, so that they should answer every purpose, in the various uses of such vessels. He wisely called to mind, that he would not make any in vain, or to no purpose; but that all should be useful in their proper place, or use for which he should design them.

3. So he made a variety of these vessels, all for some use. He made none solely for the purpose of destroying or dashing them to pieces. Though some were broken, marred and spoiled, after they came out of the potter's shop, by mismanagement. He made some unto honour, *i. e.* to be used for honourable uses, *viz.* to drink out of, some to be used for sweet-meats, tea-cups, saucers, pitchers, mugs, plates, and the like. He also made some to dishonour, *i. e.* vessels for unclean necessity, some to be used to wash in, slop-bowls, and others for still more filthy purposes, but all for some use.

4. The foolish potter, before he began his work in making earthen vessels, sat him down and considered how he could make them so that they would be made solely for his own glory. And as he thought upon it, he at length hit upon the following plan: *viz.* I will, said he, make a great many earthen vessels; but I will make one quarter of them for my own use and glory, and the other three quarters I will make solely for the purpose of destroying or dashing them to pieces, that my power and my glory may be made known. No one, said he, will ever think that there would be a greater display of power and glory in *making* them, than there would be in *destroying* them after they were made; nor will they ever think that I ever made any in vain; but they will all give me glory for my wise and glo-

rious plan. I will keep my plan a profound secret to all eternity ; and if any body finds out my secret will, I shall be greatly deceived.

5. So he went to work as he had planned it out ; and he made one quarter to be saved for use : Then he went on again, and made three times as many as he had before made ; these he made solely for the pleasure and glory of destroying them.

6. Then, after he had completed them all, he goes as he had decreed, and gathered the one quarter which he had first made, from among the other three-quarters, and brought them into his own house for his own use and glory.

7. Then he goes out to destroy those he had made for destruction : and as he goes his temper begins to rise, and he gets into a dreadful fit of passion, madness, wrath, and anger ; so as he draws nigh, he lays hold of the first thing he could get hold of, and rushes in among the vessels he had designed and decreed to their fate, and in a great fury, and with terrible power and wrath, he dashes them all to pieces ; not leaving even one single one whole ; for so he had decreed it : Yet, his wrath remains even on the broken pieces for ever. Which of these two potters, think ye, most resembles our heavenly Father, who made man of the dust of the earth ?

CHAPTER XXXII.

THE PARABLE OF THE TWO KINGS ;

The one was wise, merciful and just ; and the other was foolish, cruel and unjust.

1. The wise, merciful, just King, found that his subjects were very wicked. They had transgressed his law, which he had given them when they became his subjects. Therefore, he called them one morning, and enquired of them, How they came to transgress his holy law. They replied that they were deceived by a wicked being, who had deceived them, and led them into this sin. The King then told them, in consequence of their disobedience and transgression, they should be driven out of the delightful, fruitful garden, in which they had always lived. He then

gave them a code of laws, and told them if they would keep those laws, they should be pardoned and made happy.— He also told them, that in process of time, he would send his own son, to give them more particular instructions, which, if they would hear, obey and follow, they should again be restored to the happy Paradise. He farthermore told them, that if they transgressed his, or his Son's commands, they should be punished according to their crimes. He told them, that he should, on some future day, summon all of them to appear before him, both good and bad ; both those that had kept his commands, and those that had transgressed them. On that day, said he, I shall lay open plain before you, all that you have done ; whether good or bad. So he at length summoned them all before him. Then he turns to those who had been virtuous, and kept his laws, and said unto them, Come, my obedient, lovely children, come into this Paradise with me, and be for ever happy. He then relates unto them, the many good deeds of mercy and charity, they had done.— But they were unconscious of doing these deeds to him ; but he told them, that inasmuch as they had done it to his subjects, they had done it unto him. So these virtuous ones entered into the kingdom of glory.

2. He then turns to those wicked, rebellious, hard-hearted, cruel subjects, that had continually transgressed his holy laws, and said unto them, Ye have been very unmerciful ; ye have transgressed my laws ; ye have seen my unfortunate subjects in distress, and ye have not helped them ; ye have seen them naked, and ye have not clothed them ; hungry, and have not fed them. So he relates the many deeds of wickedness they had done, he shows them how hard-hearted, and cruel they had been ; he tells them that they have feasted themselves, and been clothed in purple and fine clothing, while the needy have been crying for help about their doors. But they could not see how this was any thing to the King ; nay, they said, when did we do these things ? But, he plainly told them, that inasmuch as they had done it unto them, his subjects, they had done it unto him. They were then speechless ; and he said unto them, Depart into the place of torment, there to receive the just reward for your crimes. So they went away into this place of torment.

3. The foolish, cruel, unjust King, formed the following resolutions, viz. I will decree with myself, that I will

severely punish three-quarters of my subjects, in order to make my power known. The other one quarter I will make happy, and receive them into this my splendid palace.

4. So, he in his own mind, forms a decree, but keeps it a profound secret to his subjects. The decree is as follows, viz.—I will, thought he, (but how his subjects found out his secret will, is a very strange thing,) in his own mind, make a league with an infernal spirit; him I will send among my subjects, to deceive them; and I will compel them to follow him; and I will make all of them transgress my laws; for I have the power in my own hands, and they are obliged to do as I command them; nor can they possibly do any other way than I wish to have them do.

5. So all of his subjects transgressed his laws. He decreed in the first place, before any had transgressed, how many he would save the lives of, and how many he would put to the cruelest death. This was done without any regard to what his subjects might do. For though some should do ever so bad, yet he would save them, because they were of the elect. And he would put others to death, not because they had done wrong, but because he had not elected them, it made no difference how well they had done, they must suffer, because the King had not chosen them.

6. He made a law, and then made his subjects break that law, and then punished them for breaking that law! He decreed that he would summon all his subjects before him, and then would make a grand distinction between them—by making one-quarter of them happy, and the other three-quarters miserable. This was done solely for the purpose of making his power known, without any regard to their conduct.

7. But what is very remarkable, is, that notwithstanding he had ever kept all his decrees secret to himself, yet some of his subjects pretended to declare to the world, what was to them a secret or unknown. But they were after asked how they could pretend to declare, what was a secret, or was unknown to them.

8. This cruel King, at length, summoned all his subjects before him. He then turned to them, they being all assembled before him, as he had decreed with himself, picked out those whom he had chosen before they had become his subjects, and took them to himself, and made

them happy. He then turned to the other three-quarters, and pronounced their sentence ; which was, that they were to depart, or to be taken away, to a most horrid place of torment.

9. They asked why this hard sentence should be pronounced against them. The King answered them, saying, —You are to receive this punishment, because I had decreed it long before you were born. And what was still more cruel, he sent his own son, under a pretence, to die for the elect. And his Son was most cruelly put to death to no purpose. For the elect must be saved at all events ;—Therefore, there was no need for his Son to die for them : And if he died for those that were foreordained to everlasting death, he must have died in vain : For none of them could be saved, for the King had decreed their punishment : In short, if his Son died for those that were predestinated to eternal life, he died in vain ; and if he died for those that were ordained to everlasting death, he must also have died in vain. O ! horrid cruelty !

CHAPTER XXXIII.

The parable of four men and four women, travelling through this world to the world of spirits. Two cities at the end of their journey : One called the city of Happiness ; the other, the city or abode of Misery.

1. There were four men and four women, called to go to the city of Happiness. But before they started on their journey, they were showed the way, and directions were given them, how to proceed on their journey. They were forewarned of the many bye paths that they would be likely to take, unless they were very careful and ever on their watch ; keeping full in view the great light in the city.—They were showed the city of Happiness, which lay at the end of a straight road from where they started. They were told, that there were a variety of beautifully looking fruits, on either side of this road, which they must not step aside to obtain.

2. They were forewarned that they would pass in sight of vineyards and wine presses, flowing with the delicious wines, but that they must not go out of this way to enjoy them. They were informed that they would see trees

loaded with the fairest of fruits, but they must refuse to turn aside to taste them.

3. They were told that they would hear charmingly sweet music, captivating singing, with many rejoicing and seeming to be happy; but they were forbidden to join with them in their festivals and merriments.—The men would see the fairest of women, who would invite them to come with them, and enjoy the pleasures of their happyfying company; but they were told not to go out of the way to enjoy their company, for their ways lead to the city of Misery.

4. The women would fall in the company of men of the most wining and captivating accomplishments. But their embraces lead to immediate woe and wretchedness, and would fix a stain on them and their characters, that could never be wiped off.

5. They all, both men and women, were earnestly requested to pursue the one straight way, which is the way of unsullied virtue, and to content themselves with such fruit as could be obtained, without going out of the way; and to content themselves with innocent and lawful enjoyments, which God had prepared for all who travel the road of virtue, and that they must ever be diligently employed in doing good to all around them, and to worship God in spirit and in truth. They were then assured that if they would comply, and always adhere to these directions, there was no danger of getting out of the way which leads to the city of Happiness. And at the end of their journey, they would be received into this city, to enjoy perfect happiness for ever.

6. After hearing and understanding all these good pieces of advice they all set off for the happy city.

7. But two of them, a man and a woman, had not proceeded far, before the woman espies abundance of the most tempting fruit, which was but a little out of the way, and easily obtained. Then, said she to herself, I must step aside and eat some of that fruit; the pleasant savoury smell so quickens appetite, that I, methinks, cannot but taste.—She tasted, and persuaded her companion to taste with her; but soon foreboding horror, filled their trembling, aching hearts. She wishes, but O, too late, she wishes, she had not partaken the forbidden fruit. Her eyes are open, she sees her crime, she is sensible her virgin purity has departed, she knows her virtue is gone, she

is robbed of that which can never be restored. In the midst of all her cries and tears, and bitter lamentations, a comforting angel, from the court of heaven, or the God of glory, comes to sooth her troubled mind. He tells her, Sorrow must be thy lot through time ; but if you sin no more, you shall finally reach the happy city. Her companion, through time, deploras the loss she had sustained, for she had cheated him out of that which he alone ought to have enjoyed. Yet her companion rejoices, that she with him, have a prospect of being made happy in eternity. The angel shows them the way again, and she, with her companion, pursue the way, until they arrive safely home, in the happy city.

8. One of the men thinks well of what he has heard, and is determined to pursue the cross-bearing, yet happy way, with care and perseverance, until he arrives safely in the happy city. So he sets out with great speed ; but is soon hindered in his progress, by a thousand troubles, perplexities, and temptations. Yet he surmounts them all, and at last, arrives safely in the city of Happiness.

9. One of the women sets out with good resolution to obtain the happy land, But she is perverted from her purpose, by a rude, wicked, artful, flattering man.—Passion rules, and she becomes an easy pray to his desires. He then leaves her with loss of character, in wretchedness and sorrow. She then wanders farther and farther from the right way ; indulging herself in sensual, wicked, unlawful pleasures, until she comes to the vineyard and winepress, where she attempts to drown her sorrows and misfortunes, in the intoxicating draught. Pursuing this mode of conduct, she becomes hardened to every vice. Thus she spends a life of wretchedness, disgrace, and woe ; and finally lands in the city of Misery.

10. One of the other men was the man who first seduced this woman, when she enjoyed her youth, beauty, health, and virtue. He pursues his victories, and leads away and ruins many others likewise. He gave himself up to sensual pleasures. And in his travels he met with the unfortunate victim whom he had first brought to disgrace. Here remorse of conscience seizes his haunted soul, on seeing the beastly conduct of her who once possessed wealth, fame, beauty, innocence, and virtue. Then his distracted mind leads him to dip deep in the intoxicating

wine, until he became deaf to the tender feelings of love, mercy, and compassion. Thus he wastes his time to no purpose, but fills up the measure of his days in wickedness, and blasphemies. And finally arrives in the abode of Misery.

11. There were two of these travellers, a man and a woman, happening to meet in their youthful days, as they travelled along the heavenly road. They soon became acquainted with each other. They soon agreed to join heart, hand, and fortune to travel together. Allured by the riches that lay on the side of the road, they agreed to stop their journey and become rich. Accordingly, fired with a thirst for riches, they begin the hazardous pursuit. Every thing prospered in their hands, which led them to push their adventures farther and farther, until they hesitated not to wrongfully take from others, their hard earnings. From one degree of wickedness to another they went on, and being filled with the love of money, until thefts, robberies, and murders they committed with an unremitting pace, until they ended their journey. And, lo! to their utter astonishment they found themselves plunged in the abyss of woe and misery.

12. The last one of these eight travellers was a woman of wisdom, strength, and beauty. In her youth she was called from the wilds of nature, to travel this heavenly road. She viewed the faults, follies, and wickedness of the world in nature's darkness from which she had escaped. She was brought to see the fallacy of pursuing the paths of sensual wicked pleasures, by her observing the unhappy consequences that always followed. She was conducted by some kind angel of light, to the beginning of her happy travel through this world to the elysian fields of paradise. She reviewed with care the good instruction that had been given her, and resolved, come life or death, she would constantly pursue with eagerness that straight and narrow way which leadeth to immortal glory. I will, said she, give good advice to all around me, and try to set them such an example, (which if they follow) as will lead them safely along in the right way to the city of Happiness. She then commences her journey. And as she passes along she meets with many, very many that attempt to lead her astray. Many snares were artfully laid to rob her of her purity, chastity, and virtue, many temptations to allure her from her fixed determination to maintain her virtue from

every assault. All these allurements are to no purpose. She escapes from their snares, rules and governs her own passions, and overcomes all her temptations. Thus she pursues her journey, keeping full in view the great light in the city, which, says she, if I ever keep in full view there will be no danger of losing the right way, for it shines brighter and brighter the nearer I approach the city. When lo ! she at length arrives to the happy city. Then with loud acclamations of joy, she is bid welcome in to the holy city—the paradise of God.



CHAPTER XXXIV.

The prophecy of the Peaceable Kingdom of the Branch out of the root of Jesse ; and the restoration of Israel.

Isaiah xi. 1—12.

1. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots : and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord ;

2. And shall make him of quick understanding in the fear of the Lord : and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears : but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth : and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

3. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf, and the young lion, and the fatling together ; and a little child shall lead them.

4. And the cow and the bear shall feed ; their young ones shall lie down together : and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

5. They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of

the people ; to it shall the Gentiles seek : and his rest shall be glorious.

6. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.



CHAPTER XXXV.

The Comprehensive Prayer.

1. Our Father who art in heaven. Thou art worthy to receive all honour, praise, and glory. We believe in Thee ; strengthen our belief—We hope in Thee ; confirm our hope—We love Thee ; redouble our love—We repent of our past sins, faults, and follies ; increase our repentance and enable us to bring forth fruits meet for reformation.

2. Forgive us our trespasses as we forgive them that have trespassed against us, and protect us from future transgressions, sins, and wickedness. We adore Thee, as our first principle ; and desire Thee, as our last end. We thank Thee, as our Benefactor ; and call upon Thee as our Defender.

3. Guide us by thy wisdom, rule us by thy justice, comfort us by thy mercy, and keep us by thy power. Enlighten our understandings, and sanctify our souls. Enable us to reform from our past wickedness, transgressions, and offences, to resist and overcome our future temptations, to reduce the passions that are too strong for us, and to practice the virtues that become us.

4. Give us the things we stand in need of, and give us hearts to receive them with thankfulness. Fill our souls and minds with a remembrance of thy favours, a love for our friends and enemies, and a right view of the world. Help us to overcome pleasure by mortification, covetousness by alms, anger by meekness, and lukewarmness by devotion.

5. May we be prudent in our undertakings, courageous in danger, patient under disappointments, humble in success, fervent in prayer, temperate in food and drink, exact in our employments, and constant in our resolutions. May we always have a quiet conscience, an inward as well as outward modesty, an edifying conversation, a regular conduct, resist sin, and become qualified for heaven.

6. Convince us of the smallness of this earth, the greatness of heaven, the shortness and uncertainty of time, and the length and certainty of eternity. Let us be prepared for death, constantly worship, praise, honour, and adore Thee, shun hell and finally obtain paradise.

7. To Thee, we dedicate our thoughts, words, and actions. May thy kingdom come, thy will be done in earth, as it is in heaven. For thine is the kingdom, and the power, and the glory, for ever.—Amen,

CHAPTER XXXVI.

THE VIRTUOUS.

1. Serenity and peace attend the virtuous—temperate are their pleasures ; innocent and exhilarating their amusements ; their employments rational and useful. Gliding on in an even tenor, their lives are contented and comparatively happy : and their final end glorious. View the dying christian ! cheerful and serenely happy, he yields his breath, and in his Saviour's arms his soul reposes, in the sure hope of a glorious immortality.

2. Vast are the works of the Almighty ! Sublimely beautiful the appearance of the heavens ! Orderly is nature in her course ! and wonderful the structure of the earth !—More vast—more beautiful—far more transcendantly glorious is virtue in its operations and effects ! More valuable than the gold of Ophir, is true religion ; and more to be prized than the plaudits of mercenary millions, is the testimony of an approving conscience, which the virtuous enjoy.

CHAPTER XXXVII.

The order of Public Worship, preaching, &c. in populous assemblies, &c.

1. *First*: Open the meeting by reading and singing a Hymn or Psalm, to the praise and glory of God. *Secondly*: Continue, by prayer—making use of the Universal Prayer, on page 204. *Thirdly*: Continue, by reading and singing a Hymn or Psalm, to the praise and glory of God.—*Fourthly*: Continue, by preaching the gospel in its primitive purity,—not shunning to declare the truth and nothing but the truth, in an easy, familiar, instructing manner, as possible,—rightly dividing the word of truth, and giving to each a portion in due season. *Fifthly*: Continue, by prayer,—making use of the Comprehensive Prayer, on page 200. *Sixthly*: Continue, by reading and singing a Hymn or Psalm, to the praise and glory of God. And, *seventhly*: Close, by pronouncing the Benediction, on the last page of this book.

2. *The order of family prayer, &c.* In the morning use the Universal Prayer; at noon the Lord's Prayer; and at evening the Comprehensive Prayer. After each prayer, close with the Benediction. But occasionally these prayers may be used promiscuously on any and every occasion. At funerals, church meetings, ordinations, marriages, baptisings, establishing churches or societies, administering the sacramental ordinance, &c. &c. At table, before meat, use the Lord's prayer; and after meat, the Benediction. Finally, whatever you do, do all to the glory of God, and the happiness of mankind.

3. Pray without ceasing, and in every thing give thanks. *Pray without ceasing*, i. e. constantly have your minds in a frame of prayer. When you walk along, when you work, when you ride, when you sail, when you are performing the various duties of life, pray; making use of such words or thoughts as your mind leads you to. *In every thing give thanks*; i. e. continually have a thankful heart, and think that God will do better for us than we can think or plan for ourselves. We often repine because we could not carry into effect what we proposed. But after a while, we find that it was infinitely better for ourselves and others, that we failed in our attempts. Remember, that God does better for us than we can do for ourselves.

4. Though we have given directions and forms, for public and private prayer ; yet, we say, that we do not wish to bind any one to these forms ; but by them we would wish to imitate the directions of our Saviour ; and at the same time, would pray you not to make long prayers to be heard of men ; but to pray with the spirit, and to pray with the understanding also. I, myself, have prayed hundreds of times, thus : O, God, be merciful to me a sinner, a wicked, poor, miserable sinner. Forgive my sins, and convert my soul.

CHAPTER XXXVIII.

POETICAL SELECTIONS.

(Extracted from Sentimental Writings.)

SECTION I.

The Creator's works attest his greatness.

1. THE spacious firmament on high,
With all the blue ethereal sky,
And spangled heav'ns, a shining frame,
Their great Original proclaim :
Th' unwearied sun, from day to day,
Does his Creator's pow'r display,
And publishes to ev'ry land,
The work of an Almighty hand.
2. Soon as the ev'ning shades prevail,
The moon takes up the wond'rous tale ;
And, nightly, to the list'ning earth,
Repeats the story of her birth ;
Whilst all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.
3. What though, in solemn silence, all
Move round the dark terrestrial ball !
What tho' nor real voice nor sound,
Amid their radiant orbs be found !
In reason's ear they all rejoice,
And utter forth a glorious voice ;
Forever singing as they shine,
' The hand that made us, is Divine.'

SECTION II.

THE UNIVERSAL PRAYER.

1. FATHER of all ! in ev'ry age,
In ev'ry clime ador'd,
By saint, by savage, and by sage,
Jehovah, Lord, our God !
2. Thou Great First Cause, least understood,
Who all our sense confin'd
To know but this, that Thou art good,
And that ourselves are blind :
3. Yet give us, in this dark estate,
To see the good from ill ;
And binding nature fast in fate,
Left free the human will.
4. What conscience dictates to be done,
Or warns us not to do,
This teach us, more than hell to shun,
That, more than heav'n pursue.
5. What blessings thy free bounty gives,
Let us not cast away ;
For God is paid when man receives,
T' enjoy is to obey.
6. Yet not to earth's contracted span.
Thy goodness let us bound,
Or think thee Lord alone of man,
When thousand worlds are round.
7. Let not our weak, unknowing hand
Presume thy bolts to throw,
And deal damnation round the land,
On each we judge thy foe.
8. If we are right, thy grace impart,
Still in the right to stay ;
If we are wrong, oh teach our hearts
To find that better way.

9. Save us alike from foolish pride,
Or impious discontent,
At ought thy wisdom has deni'd,
Or aught thy goodness lent.
10. Teach us to feel another's woe,
To shun all faults we see ;
That mercy we to others show,
That mercy show to us.
11. Mean tho' we are, not wholly so,
Since quicken'd by thy breath !
O lead us wheresoe'er we go,
Thro' this day's life or death.
12. This day, be bread and peace our lot :
All else beneath the sun,
Thou know'st if best bestow'd or not,
And let thy will be done.
13. To thee whose temple is all space,
Whose altar, earth, sea, skies !
One chorus let all being raise !
All nature's incense rise !
Amen.

SECTION III.

THE MESSIAH.

Rapt into future times, the bard begun :
A virgin shall conceive, a virgin bear a son !
From Jesse's root behold a branch arise,
Whose sacred flow'r with fragrance fills the skies.
Th' ethereal spirit o'er its leaves shall move,
And on its top descends the mystic Dove.
Ye heav'ns ! from high the dewy nectar pour,
And in soft silence shed the kindly show'r !
The sick and weak, the healing plant shall aid ;
From storms a shelter, and from heat a shade.
All crimes shall cease, and ancient fraud shall fail ;
Returning Justice lift aloft her scale ;
Peace o'er the world her olive wand extend,

And white rob'd Innocence from heav'n descend.
Swift fly the years, and rise th' expected morn !
Oh spring to light, auspicious babe, be born !
See nature hastes her earliest wreathes to bring,
With all the incense of the breathing spring :
See lofty Lebanon his head advance,
See nodding forests on the mountains dance :
See spicy clouds from lowly Sharon rise,
And Carmel's flow'ry top perfumes the skies !
Hark ! a glad voice the lonely desert cheers ;
Prepare the way ! The Christ, the Christ appears :
The Christ, the Christ ! the vocal hills reply ;
'The rocks proclaim th' approaching Deity.
Lo, earth receives him from the bending skies !
Sink down, ye mountains, and, ye vallies, rise !
With heads declin'd, ye cedars, homage pay !
Be smooth, ye rocks ; ye rapid floods, give way !
The Saviour comes ! by ancient bards foretold :
Hear him, ye deaf, and, all ye blind, behold !
He from thick films shall purge the visual ray,
And on the sightless eye-ball pour the day :
'Tis he th' obstructed paths of sound shall clear,
And bid new music charm th' unfolding ear :
The dumb shall sing, the lame his crutch forego,
And leap exulting like the bounding roe.
No sigh, no murmur the wide world shall hear,
From ev'ry face he wipes off ev'ry tear.
In adamant chains shall Death be bound,
And hell's grim tyrant feel th' eternal wound.
As the good shepherd tends his fleecy care,
Seeks freshest pasture and the purest air,
Explores the lost, the wand'ring sheep directs,
By day o'ersees them, and by night protects ;
The tender lambs he raises in his arms,
Feeds from his hand, and in his bosom warms ;
Thus shall mankind his guardian care engage,
The promis'd Saviour of the future age.
No more shall nation against nation rise,
Nor ardent warriors meet with hateful eyes,
Nor fields with gleaming steel be cover'd o'er.
The brazen trumpets kindle rage no more ;
But useless lances into scythes shall bend,
And the broad falchion in a ploughshare end.
Then palaces shall rise ; the joyful son

Shall finish what his short-liv'd sire begun ;
Their vines a shadow to their race shall yield,
And the same hand that sow'd, shall reap the field.
The swain in barren deserts with surprise
See lilies spring, and sudden verdure rise,
And starts amidst the thirsty wilds to hear
New falls of water murm'ring in his ear.
On rifted rocks, the dragon's late abodes,
The green reed trembles, and the bulrush nods.
Waste sandy valleys once perplex'd with thorn,
The spiry fir, and shapely box adorn ;
To leafless shrubs the flow'ring palm succeed,
And od'rous myrtle to the noisome weed.
The lambs with wolves shall graze the verdant mead,
And boys in flow'ry bands the tiger lead !
The steer and lion at one crib shall meet,
And harmless serpents lick the pilgrim's feet.
The smiling infant in his hand shall take
The crested basilisk and speckled snake,
Pleas'd the green lustre of the scales survey,
And with their forked tongues shall innocently play.
Rise, crown'd with light, imperial Salem, rise !
Exalt thy tow'ring head, and lift thy eyes !
See, a long race thy spacious courts adorn ;
See future sons, and daughters yet unborn,
In crowding ranks on ev'ry side arise,
Demanding life impatient for the skies !
See barb'rous nations at thy gates attend,
Walk in thy light, and in thy temple bend ;
See thy bright altars throng'd with prostrate kings,
And heap'd with products of Sabæan springs !
For thee Iduma's spicy forests blow,
And seeds of gold in Ophir's mountains glow,
See heav'n its sparkling portals wide display,
And break upon thee in a flood of day.
No more the rising sun shall gild the morn,
Nor ev'ning Cynthia fill her silver horn ;
But lost, dissolv'd in her superior rays,
One tide of glory, one unclouded blaze
O'erflow thy courts : the Light himself shall shine
Reveal'd, and God's eternal day be thine !
The seas shall waste, the skies in smoke decay,
Rocks fall to dust, and mountains melt away ;
But fix'd his word, his saving pow'r remains :
Thy realm forever lasts, thy own MESSIAH reigns !

SECTION IV.

The Creation required to praise its Author.

BEGIN, my soul, th' exalted lay !
 Let each enraptur'd thought obey,
 And praise th' Almighty's name :
 Lo ! heaven and earth, and seas, and skies,
 In one melodious concert rise,
 To swell th' inspiring theme.

2. Ye fields of light, celestial plains,
 Where gay transporting beauty reigns,
 Ye scenes divinely fair !
 Your Maker's wond'rous pow'r proclaim ;
 Tell how he form'd your shining frame,
 And breath'd the fluid air.
3. Ye angels, catch the thrilling sound !
 While all th' adorning thrones around,
 His boundless mercy sing :
 Let ev'ry list'ning saint above,
 Wake all the tuneful soul of love,
 And touch the sweetest string.
4. Join, ye loud spheres, the vocal choir ;
 Thou dazzling orb of liquid fire,
 The mighty chorus aid :
 Soon as gray ev'ning gilds the plain,
 Thou, moon, protract the melting strain,
 And praise him in the shade.
5. Thou heav'n of heav'ns, his vast abode ;
 Ye clouds, proclaim your forming God,
 Who call'd yon worlds from night :
 ' Ye shades dispel !'—th' Eternal said ;
 At once th' involving darkness fled,
 And nature sprung to light.
6. Whate'er a blooming world contains,
 That wings the air, that skims the plains,
 United praise bestow :
 Ye dragons, sound his awful name
 To heav'n aloud ; and roar acclaim,
 Ye swelling deeps below.

7. Let ev'ry element rejoice ;
Ye thunders burst with awful voice,
 To HIM who bids you roll :
His praise in softer notes declare,
Each whispering breeze of yielding air,
 And breathe it to the soul.
8. To him, ye grateful cedars, bow ;
Ye tow'ring mountains, bending low,
 Your great Creator own ;
Tell, when affrighted nature shook,
How Sinai kindled at his look,
 And trembled at his frown.
9. Ye flocks that haunt the humble vale,
Ye insects fluttering on the gale,
 In mutual concourse rise ;
Crop the gay rose's vermeil bloom,
And waft its spoils, a sweet perfume,
 In incense to the skies.
10. Wake all ye mounting tribes, and sing ;
Ye plummy warblers of the spring,
 Harmonious anthems raise
To HIM who shap'd your finer mould,
Who tipp'd your glitt'ring wings with gold,
 And tun'd your voice to praise.
11. Let man, by nobler passions sway'd,
The feeling heart, the judging head,
 In heav'nly praise employ ;
Spread his tremendous name around,
Till heav'n's broad arch rings back the sound,
 The general burst of joy.
12. Ye whom the charms of grandeur please,
Nurs'd on the downy lap of ease,
 Fall prostrate at his throne :
Ye princes, rulers, all adore ;
Praise him, ye kings, who makes your pow'r
 An image of his own.
13. Ye fair, by nature form'd to move,
O praise th' eternal SOURCE OF LOVE,

With youth's enliv'ning fire :
 Let age take up the tuneful lay,
 Sigh his bless'd name—then soar away,
 And ask an angel's lyre.

SECTION V.

A paraphrase on the latter part of the 6th chapter of St. Matthew.

1. WHEN my breast labours with oppressive care,
 And o'er my cheek descends the falling tear ;
 While all my warring passions are at strife,
 Oh ! let me listen to the words of life !
 Raptures deep-felt his doctrine did impart,
 And thus he rais'd from earth the drooping heart.
2. ' Think not, when all your scanty stores afford,
 Is spread at once upon the sparing board ;
 Think not, when worn the homely robe appears,
 While on the roof the howling tempest bears ;
 What farther shall this feeble life sustain,
 And what shall clothe these shiv'ring limbs again.
3. Say, does not life its nourishment exceed ?
 And the fair body, its investing weed ?
 Behold ! and look away your low despair—
 See the light tenants of the barren air :
 To them, nor stores nor granaries, belong ;
 Nought, but the woodland, and the pleasing song ;
 Yet, your kind heav'nly Father bends his eye
 On the least wing that flits along the sky.
4. To him they sing when spring renews the plain ;
 To him they cry, in winter's pinching reign ;
 Nor is their music, nor their plaint in vain :
 He hears the gay, and the distressful call ;
 And with unsparing bounty, fills them all.'
5. ' Observe the rising lily's snowy grace ;
 Observe the various vegetable race :
 They neither toil, nor spin, but careless grow ;
 Yet see how warm they blush ! how bright they glow !
 What regal vestments can with them compare !
 What king so shining ! or what queen so fair !'

6. ' If ceaseless, thus, the fowls of heav'n he feeds ;
If o'er the fields such lucid robes he spreads ;
Will he not care for you, ye faithless, say ?
Is he unwise ? or, are ye less than they ?'
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SECTION VI.

GLOOM OF AUTUMN.

HAIL, ye sighing sons of sorrow,
View with me the Autumnal gloom ;
Learn from thence your fate to-morrow,
Dead, perhaps, laid in the tomb :
See all nature fading, dying,
Silent all things seem to mourn ;
Life from vegetation flying,
Brings to mind the mould'ring urn.

Oft the Autumn's tempest rising,
Makes the lofty forest nod ;
Scenes of nature, how surprising,
Read in nature nature's God—
See our Sovereign sole Creator,
Lives eternal in the sky,
While we mortals yield to nature,
Bloom awhile, then fade and die.

Nations die by dread Bellona,
Tho' enrag'd tyrannic kings ;
Just like plants in pale Pomona,
Fall to rise in future springs.
Mournful scenes when vegetation,
Dies by frost, or worms devour ;
Doubly mournful when a nation,
Dies by neighb'ring nation's power.

Death and war my mind depresses ;
Autumn shows me my decay—
Calls to mind my past distresses,
Warns me of my dying day—
Autumn gives me melancholy,
Strikes dejection thro' my soul—
While I mourn my former folly,
Waves of sorrow o'er me roll.

Lo! I hear the air resounding,
With expiring insects' cries :
Ah! their moans, to me how wounding,
Emblem of my wretched sighs,
Hollow winds about are roaring,
Noisy waters round me rise—
While I sit my fate deploring,
Tears fast streaming from mine eyes.

What to me are Autumn's treasures,
Since I know no earthly joy—
Long I've lost all youthful pleasures—
Time must youth and health destroy,
Pleasures once I fondly courted,
Shar'd each bliss that youth bestows ;
But to see where once I sported,
Now embitters all my woes.

Age and sorrow since have blasted,
Ev'ry youthful pleasing dream—
Quivering age with youth contrasted,
Oh! how short their glories seem!
As the annual frosts are cropping,
Leaves and tendrils from the trees ;
So my friends are yearly dropping,
Thro' old age and dire disease.

Former friends, O how I've sought 'em,
Just to cheer my drooping mind—
But they're gone like leaves in Autumn,
Driv'n before the dreary wind.
When a few more years are wasted,
When a few more springs are o'er—
When a few more griefs I've tasted,
I shall fall to rise no more.

Fast my sun of life's declining,
Soon will set in endless night ;
But my hopes, pure and refining,
Rest in future life and light ;
Cease this fearing, trembling, sighing,
Death will break the sullen gloom!
Soon my spirit fluttering, flying,
Must be borne beyond the tomb.

SECTION VII.

TIME.

While TIME's enormous scythe, with ample sweep,
Strike's empires from the root ; death constant plays
His little weapon in the narrow sphere
Of sweet domestic comfort, and cuts down
The fairest bloom of sublunary bliss.

• Mov'd by a strange, mysterious pow'r ;

Who hastes along the rapid hour,

I touch the deep-ton'd string :

Ev'n now I see his withered face,

Beneath yon tower's mouldering base,

Where mossy vestments cling.

Dark roll'd his cheerless eye around,

Severe his grisly visage frown'd,

No locks his head array'd ;

He grasp'd the hero's antique bust,

The marble crumbled into dust,

And sunk amidst the shade !

Malignant triumph fill'd his eyes ;

• See, hapless mortals, see,' he cries,

• How vain your idle schemes ;

• Beneath my grasp the fairest form

• Dissolves, and mingles with the worm ;

• Thus vanish mortal dreams.

• The works of God and man I spoil ;

• The noblest proofs of human toil

• I treat as childish toys ;

• I crush the noble and the brave ;

• Beauty I mar ; and in the grave

• I bury human joys.'

Hold ! Ruthless phantom—Hold, I cry'd,

If thou canst mock the dreams of pride,

And meaner hopes devour,

Virtue, beyond thy reach, shall bloom,

When other charms sink to the tomb,

She scorns thy envious power.

On frosty wings the demon fled,

Howling, as o'er the walls he sped.

• Another year has gone !'

The ruin'd spire—the crumbling tower,
 Nodding, obey'd his awful power,
 As **TIME** flew swiftly on.
 Since beauty, then, to **TIME** must bow,
 And age deform the fairest brow,
 Let brighter charms be yours ;
 'The virtuous mind, embalm'd in truth,
 Shall bloom in everlasting youth,
 While **TIME**, himself, endures.'

SECTION VIII.

THE ORDER OF NATURE.

SEE through this air, this ocean, and this earth,
 All matter quick, and bursting into birth ;
 Above, how high progressive life may go !
 Around, how wide ! how deep extend below !
 Vast chain of Being ! which from God began,
 Nature's ethereal, human, angel, man ;
 Beast, bird, fish, insect, which no eye can see,
 No glass can reach ; from Infinite to thee,
 From thee to nothing.—On superior powers
 Were we to press, inferior might on ours :
 Or in the full creation leave a void,
 Where, one step broken, the great scale's destroy'd.
 From Nature's chain whatever link you strike,
 Tenth or ten thousandth, breaks the chain alike.

And, if each system in gradation roll,
 Alike essential to the amazing Whole,
 The least confusion but in one, not all
 That system only, but the whole must fall.
 Let earth, unbalanc'd, from her orbit fly,
 Planets and suns rush lawless thro' the sky ;
 Let ruling Angels from their spheres be hurl'd
 Being on being wreck'd, and world on world ;
 Heaven's whole foundations to the centre nod,
 And nature tremble to the throne of God.
 All this dread **ORDER** brake—for whom ? for thee,
 Vile worm ?—oh Madness ! Pride ! Impiety !

What if the foot, ordain'd the dust to tread,
 Or hand, to toil, aspir'd to be the head ?
 What if the head, the eye, or ear repin'd
 To serve mere engines to the ruling Mind ?

Just as absurd for any part to claim
To be another in this gen'ral frame :
Just as absurd, to mourn the tasks or pains,
The great directing MIND of ALL ordains.
All are but parts of one stupendous whole,
Whose body Nature is, and God the soul :
'That chang'd thro' all, and yet in all the same,
Great in the earth as in the ethereal frame,
Warms in the sun, refreshes in the breeze,
Glow's in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent ;
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart ;
As full, as perfect, in vile man that mourns,
As the rapt Seraph that adores and burns :
To him no high, no low, no great, no small ;
He fills, he bounds, connects and equals all.

All Nature is but Art, unknown to thee ;
All Chance, Direction, which thou canst not see ;
All Discord, Harmony not understood ;
All partial Evil, universal Good ;
In the works of God's Creation and Providence.

SECTION IX.

SELF LOVE.

Look round the world ; behold the chain of love
Combining all below and all above.
See plastic nature working to this end,
The single atoms each to other tend.
Attract, attracted to, the next in place
Form'd and impell'd its neighbor to embrace.
See matter next, with various life endu'd,
Press to one centre still, the gen'ral good.
See dying vegetables life sustain,
See life dissolving, vegetate again :
All forms that perish, other forms supply,
By turns we catch the vital breath, and die :
Like bubbles on the sea of matter borne,
They rise, they break, and to that sea return.
Nothing is foreign ; parts relate to whole ;
One all extending, all preserving soul

Connects each being, greatest with the least ;
 Made beast in aid of man, and man for beast ;
 All serv'd, all serving. Nothing stands alone ;
 The chain holds on, and where it ends, unknown.

Has God, my friend ! work'd solely for thy good,
 Thy joy, thy pastime, thy attire, thy food !
 Who for thy table feeds the wanton fawn,
 For him as kindly spreads the flow'ry lawn.
 Is it for thee the lark ascends and sings ?
 Joy tunes his voice, joy elevates his wings.
 Is it for thee the linnet pours his throat ?
 Loves of his own, and raptures swell the note.
 The bounding steed you pompously bestride,
 Shares with his lord the pleasure and the pride.
 Is thine alone the seed that strews the plain ?
 The birds of heav'n shall vindicate their grain.
 Thine the full harvest of the golden year ?
 Part pays, and justly, the deserving steer.
 The hog that ploughs not, nor obeys thy call,
 Lives on the labours of this Lord of all.

Know nature's children, shall divide her care ;
 The fur that warms a monarch, warm'd a bear.
 While man exclaims, ' See all things for my use !'
 ' See man for mine,' replies a pamper'd goose ;
 And just as short of reason he must fall,
 Who thinks all made for one, not one for all.

Grant that the pow'rful still the weak control ;
 Be man the wit and tyrant of the whole :
 Nature that tyrant checks ; He only knows,
 And helps another creature's wants and woes,
 Say, will the falcon, stooping from above,
 Smit with her varying plumage, spare the dove ?
 Admires the jay, the insect's gilded wings ?
 Or hears the hawk when Philomela sings ?
 Man cares for all : To birds he gives his woods,
 To beasts his pastures, and to fish his floods ;
 For some his int'rest prompts him to provide,
 For more his pleasure, yet for more his pride :
 All feed on one vain patron and enjoy
 Th' extensive blessing of his luxury ;
 That very life his learned hunger craves,
 He saves from famine, from the savage saves :

Nay, feasts the animal he dooms his feast,
And, till he ends the being, makes it blest ;
Which sees no more the stroke, nor feels the pain,
Than favor'd man by touch ethereal slain.
The creature had its feast of life before ;
'Thou too must perish, when thy feast is o'er.

God, in the nature of each being, founds
Its proper bliss, and sets its proper bounds :
But as he fram'd a whole, the whole to bless,
On mutual wants built mutual happiness :
Remember, man ! the Universal Cause,
Acts not by partial, but by gen'ral laws ;
And makes what happiness we justly call,
Subsist not in the good of one, but all.
So from the first eternal ORDER ran,
And creature link'd to creature, man to man.
Whate'er of life all quick'ning ether keeps,
Or breathes thro' air, or shoots beneath the deeps,
Or pours profuse on earth, one nature feeds
The vital flame, and swells the genial seeds.
Not man alone, but all that roam the wood,
Or wing the sky, or roll along the flood,
Each loves itself, but not itself alone,
Each sex desires alike, 'till two are one.
Nor ends the pleasure with the fierce embrace,
They love themselves a third time in their race.
Thus beast and bird their common charge attend.
The mothers nurse it, and the sires defend ;
The young dismiss'd to wander earth or air,
There stops the instinct, and there ends the care.
The link dissolves, each seeks a fresh embrace,
Another love succeeds, another race.
A longer care man's helpless kind demands ;
That longer care contracts more lasting bands,
Reflection, reason, still the ties improve,
At once extend the int'rest and the love :
With choice we fix, with sympathy we burn ;
Each virtue in each passion takes its turn ;
And still new needs, new helps, new habits rise,
'That graft benevolence on charities.
Still as one brood, and as another rose,
'These nat'ral love maintain'd, habitual those ;

The last, scarce ripen'd into perfect man,
 Saw helpless him from whom their life began :
 Mem'ry and forecast just returns engage,
 That pointed back to youth, this on to age ;
 While pleasure, gratitude and hope combin'd,
 Still spread the int'rest and preserv'd the kind.

Nor think, in *Nature's state* they blindly trod :
 The state of nature was the reign of God :
 Self-love and social at her birth began,
 Union the bond of all things, and of man.
 Pride then was not ; nor arts, that pride to aid :
 Man walk'd with beast joint tenant of the shade :
 The same his table and the same his bed ;
 No murder cloth'd him, and no murder fed.
 In the same temple, the resounding wood,
 All vocal beings hymn'd their equal God :
 The shrine with gore unstain'd, with gold undrest,
 Unbrib'd, unbloody stood the blameless priest :
 Heav'n's attribute was universal care,
 And man's prerogative, to rule, but spare.
 Ah ! how unlike the man of times to come !
 Of half that live the butcher and the tomb :
 Who, foe to nature, hears the gen'ral groan,
 Murders their species, and betrays his own.
 But just disease to luxury succeeds,
 And every death its own avenger breeds ;
 The fury passions from that blood began,
 And turn'd on man a fiercer savage, man.

Who first taught souls enslav'd, and realms undone,
 Th' enormous faith of many made for one ;
 That proud exception to all nature's laws,
 T' invert the world, and counter-work its cause ?
 Force first made conquest, and that conquest, law ;
 Till superstition taught the tyrant awe,
 Then shar'd the tyranny, then lent it aid,
 And Gods of conq'rors, slaves of subjects made.

So drive self-love, though just, and though unjust,
 To one man's pow'r, ambition, lucre, lust :
 The same self-love in all becomes the cause
 Of what restrains him, government and laws.
 For what one likes, if others like as well,

What serves one will, when many wills rebel ?
How shall he keep, what, sleeping or awake,
A weaker may surprise, a stronger take ?
His safety must his liberty restrain ;
All join to guard what each desires to gain.
Forc'd into virtue thus, by self-defence,
E'en kings learn'd justice and benevolence :
Self-love forsook the path at first pursu'd,
And found the private in the public good.

For forms of government let fools contest ;
Whate'er is best administer'd is best :
For modes of faith, let graceless zealots fight ;
His can't be wrong whose life is in the right :
In faith and hope the world will disagree,
But all mankind's concern is charity :
All must be false that thwart this one great end ;
And all of God, that bless mankind or mend.
Man, like the gen'rous vine, supported lives ;
The strength he gains is from th' embrace he gives.
On their own axis as the planets run,
Yet make at once their circle round the sun :
So two consistent motions act the soul ;
And one regards itself, and one the whole.

Thus God and nature link'd the gen'ral frame :
And bade self-love and social be the same.

SECTION X.

REASON'S COMPARING BALANCE.

Say, first, of God above, or Man below,
What can we reason, but from what we know
Of man, what see we but his station here,
From which to reason, or to which refer ?
'Through worlds unnumber'd, though the God be known,
'Tis ours to trace him only in our own.
He, who through vast immensity can pierce,
See worlds on worlds compose one universe,
Observe how system into system runs,
What other planets circle other suns,

What vari'd beings people every star,
May tell why heaven has made us as we are.
But of this frame, the bearings and the ties,
The strong connections, nice dependencies,
Gradations just, has thy pervading soul
Look'd thro', or can a part contain the whole ?

Is the great chain that draws all to agree,
And drawn supports, upheld by God, or thee ?

Presumptuous man ! the reason would'st thou find,
Why form'd so weak, so little, and so blind ?
First, if thou canst, the harder reason guess ?
Why form'd no weaker, blinder, and no less ?
Ask of thy mother earth, why oaks are made
Taller or stronger than the weeds they shade ?
Or ask of yonder argent fields above,
Why Jove's satellites are less than Jove ?

Heav'n from all creatures hides the book of fate,
All but the page prescrib'd, their present state,
From brutes what men, from men what spirits know,
Or who would suffer being here below ?
The lamb thy riot dooms to bleed to day,
Had he thy reason would he skip and play !
Pleas'd to the last, he crops the flow'ry food,
And licks the hand just rais'd to shed his blood.
Oh blindness to the future ! kindly giv'n,
That each may fill the circle mark'd by Heav'n,
Who sees with equal eye, as God of all,
A hero perish, or a sparrow fall,
Atoms, or systems, into ruin hurl'd,
And now a bubble bursts, and now a world !

Hope humbly then, with trembling pinions, soar ;
Wait the great teacher, Death, and God adore !
What future bliss he gives not thee to know,
But gives that hope to be thy blessing now.
Hope springs eternal in the human breast ;
Man sometimes is, but always *to be* blest ;
The soul uneasy, and confin'd at home,
Rests, and expatiates, in a life to come.

Lo ! the poor Indian, whose untutor'd mind
Sees God in clouds, or hears him in the wind ;

His soul proud science never taught to stray
Far as the solar walk, or milky way ;
Yet simple nature to his hope has giv'n
Behind the cloud-top hill, an humbler heav'n,
Some safer world, in depth of woods embrac'd,
Some happier island in the wat'ry waste,
Where slaves once more their native land behold,
No fiends torment, no Christians thirst for gold.
'To be content 's his natural desire,
He asks no angel's wing or seraph's fire,
But thinks, admitted to that equal sky,
His faithful dog shall bear him company.
Go, wiser thou ! and in thy scale of sense
Weigh thy opinion against Providence :
Call imperfection what thou fanci'st such,
Say, here he gives too little, there too much ;
Destroy all creatures for thy sport or gust,
Yet cry, if man's unhappy, God's unjust ;
If man alone engross not heav'n's high care,
Alone made perfect here, immortal there ;
Snatch from his hand the balance and the rod,
Rejudge his justice, be the God of God !

In reas'ning pride, my friend, our error lies ;
All quit their sphere, and rush into the skies.
Pride still is aiming at the blest abodes,
Men would be angels, angels would be gods.
Aspiring to be gods, if angels fell,
Aspiring to be angels, men rebel ;
And who but wishes to invert the laws
Of order, sins against th' ETERNAL CAUSE.

What would this man ? Now upward will he soar
A little less than angel, would be more ;
Now looking downward, just as griev'd appears
'To want the strength of bulls, the fur of bears,
Made for his use, all creatures if he call,
Say what their use, had he the pow'rs of all ?
Nature to these, without profusion kind,
The proper organs, proper pow'rs assign'd ;
Each seeming want compensated of course,
Here, with degrees of swiftness, there, of force ;
All in exact proportion to the state,
Nothing to add, and nothing to abate.

Each beast, each insect, happy in its own,
Is Heav'n unkind to man, and man alone ?
Shall he alone, whom rational we call,
Be pleas'd with nothing, if not bless'd with all ?

Better for us, perhaps it might appear,
Were there all harmony, all virtue here ;
That never air or ocean felt the wind ;
That never passion discompos'd the mind,
But all subsists by elemental strife ;
And passions are the elements of life.
The gen'ral order since the whole began,
Is kept in nature, and is kept in man.

Far as creation's ample range extends,
The scale of sensual, mental, pow'rs ascends ;
Mark how it mounts to man's imperial race
From the green myriads in the peopled grass !
What modes of sight, betwixt each wide extreme,
The mole's dim curtain and the lynx's beam :
Of smell, the headlong lioness between,
And hound sagacious on the tainted green :
Of hearing, from the life that fills the flood,
To that which warbles through the vernal wood ;
The spider's touch, how exquisitely fine,
Feels at each thread, and lives along the line :
In the nice bee, what sense so subtly true
From pois'nous herbs extracts the healing dew.
How instinct varies in the groveling swine,
Compar'd, half-reas'ning elephant ! with thine ;
'Twixt that, and reason, what a nice barrier,
For ever sep'rate, yet for ever near !
Remembrance and reflection how alli'd ;
What thin partitions sense from thought divide :
And middle natures how they long to join,
Yet never pass th' insuperable line !
Without this just gradation could they be
Subjected these to those, or all to thee ?
The pow'rs of all subdu'd by thee alone,
Is not thy reason all these pow'rs in one ?

Love, hope and joy, fair pleasure's smiling train,
Hate, fear, and grief, the family of pain,
These mix'd with art, and to due bounds confin'd,
Make and maintain, the balance of the mind ;

The lights and shades, whose well accorded strife
Gives all the strength and colour of our life.
See some strange comfort ev'ry state attend,
Content, to all men, is one common friend.

Whate'er the passion, knowledge, fame or pelf,
Not one will change his neighbour with himself:
The learn'd is happy, nature to explore ;
The fool is happy that he knows no more ;
The rich is happy in the plenty giv'n ;
The poor contents him with the care of Heav'n :
See the blind beggar dance, the cripple sing,
The sot a hero, lunatic a king ;
The starving chymist in his golden views
Supremely blest, the poet in his muse.

A wit's a feather, and a chief's a rod,
An *honest* man 's the noblest work of God.

SECTION XI.

TENDER CONVERSATION BETWEEN ADAM AND EVE.

Now morn, her rosy steps in th' eastern clime
Advancing, sow'd the earth with orient pearl,
When Adam wak'd : so 'custom'd ; for his sleep
Was airy, light, from pure digestion bred,
And temp'rate vapours bland, which th' only sound
Of leaves and fuming rills, Aurora's fan,
Lightly dispers'd, and the shrill matin song
Of birds on every bough ; so much the more
His wonder was to find unwaken'd Eve
With tresses discompos'd, and glowing cheek,
As through unquiet rest : he, on his side
Leaning, half rais'd, with looks of cordial love,
Hung over her enamour'd, and beheld
Beauty, which, whether waking or asleep,
Shot forth peculiar graces ; then with voice
Mild, as when Zephyrus on Flora breathes,
Her hand soft touching, whisper'd thus, ' Awake,
My fairest, my espous'd, my latest found,
Heaven's last, best gift, my ever new delight,
Awake : the morning shines, and the fresh field

Calls us ; we lose the prime, to mark how spring
Our tended plants, how blows the citron grove.
What drops the myrrh, and what the balmy reed,
How nature paints her colours, how the bee
Sits on the bloom extracting liquid sweet.'

Such whisp'ring wak'd her, but with startled eye
On Adam ; whom embracing thus she spake.
' O sole, in whom my thoughts find all repose,
My glory, my perfection, glad I see
Thy face, and morn return'd ; for I this night
(Such night till this I never pass'd) have dream'd,
If dream'd, not, as I oft have wont, of thee,
Works of day past, or morrow's next design :
But of offence and trouble, which my mind
Knew never till this irksome night ; methought,
Close at mine ear, one call'd me forth to walk
With gentle voice ; I thought it thine ; it said,
Why sleep'st thou, Eve ? now is the pleasant time.
The cool, the silent, save where silence yields
To the night warbling bird, that now awake
Tunes sweetest his love-laboured song ; now reigns
Full orb'd the moon, and with more pleasing light
Shadowy sets off the face of things ; in vain,
If none regard : heaven wakes with all his eyes,
Whom to behold but thee, nature's desire ?
In whose sight all things joy, with ravishment
Attracted by thy beauty still to gaze.
I rose at thy call, but found thee not ;
To find thee I directed then my walk ;
And on, methought, alone I pass'd, through ways
That brought me on a sudden to the tree
Of interdicted knowledge : fair it seem'd,
Much fairer to my fancy than by day ;
And as I wandering look'd, beside it stood
One shap'd and wing'd like one of those from heaven,
By us oft seen ; his dewy locks distill'd
Ambrosia ; on that tree he also gaz'd ;
And, O fair plant, said he, with fruit surcharg'd,
Deigns none to ease thy load, and taste thy sweet,
Nor God, nor man ? Is knowledge so despis'd
Or envy, or what reserve forbids to taste ?—
Forbid who will, none shall from me withhold
Longer thy offered good ; why else set here ?
This said he paus'd not, but with vent'rous arm

He pluck'd, he tasted ; me damp horror chill'd
At such bold words, vouch'd with a deed so bold.
But he, thus overjoyed, O fruit divine,
Sweet of thyself, but much more sweet thus cropt,
Forbidden here, it seems, as only fit
For gods, yet able to make gods of men ;
And why not gods of men, since good, the more
Communicated, more abundant grows,
The author not impair'd, but honour'd more ?
Here, happy creature, fair, angelic Eve,
Partake thou also ; happy though thou art,
Happier thou mayst be, worthier canst not be ;
Taste this and be, henceforth, among the gods,
Thyself a goddess, not to earth confin'd,
But sometimes in the air, as we sometimes
Ascend to heaven by merit thine, and see
What life the gods live there, and such live thou.
So saying, he drew nigh, and to me held,
E'en to my mouth, of that fruit held part
Which he had pluck'd ; the pleasant savoury smell
So quickened appetite, that I, methought,
Could not but taste. Forthwith up to the clouds
With him I flew, and underneath beheld
The earth outstretch'd immense, a prospect wide
And various : wond'ring at my flight and change
To this high exaltation ; suddenly
My guide was gone, and I, methought, sunk down,
And fell asleep ; but oh ! how glad I wak'd
To find this but a dream.'

SECTION XII.

EVE'S ADDRESS TO PARADISE WHEN EXPELLED FROM IT,

OH unexpected change, worse than of death !
Must I thus leave thee, Paradise ! thus leave
Thee, native soil, these happy walks and shades,
Fit haunt of Gods ! where I had hoped to spend,
Quiet, though sad, the respite of that day
That must be mortal to us both ? O flowers,
That never will in other climates grow,
My early visitations, and my last

At even, which I bred up with tender hand
 From the first op'ning bud, and gave ye names,
 Who now shall raise ye to the sun, or rank
 Your tribes, and water from th' ambrosial fount ?
 Thee lastly, nuptial bower, by me adorn'd
 With what to sight or smell was sweet, from thee
 How shall I part, and whether wander down
 Into a lower world, to this obscure
 And wild ? how shall we breathe in other air
 Less pure, accusom'd to immortal fruits ?

SECTION XIII.

VIRTUE AND LASTING HAPPINESS ARE INSEPARABLE.

Know then this truth, (enough for man to know,)
 Virtue alone is happiness below :
 'The only point where human bliss stands still ;
 And tastes the good without the fall to ill ;
 Where only merit constant pay receives,
 Is bless'd in what it takes, and what it gives ;
 'The joy unequall'd, if its end it gain,
 And if it lose, attended with no pain :
 Without satiety, though e'er so bless'd ;
 And but more relish'd as the more distress'd ;
 'The broadest mirth unfeeling folly wears,
 Less pleasing far than virtue's very tears :
 Good, from each object, from each place acquir'd ;
 For ever exercis'd, yet never tir'd ;
 Never elated while one man's oppress'd ;
 Never dejected, while another's bless'd :
 And where no wants, no wishes can remain ;
 Since but to wish more virtue is to gain.—
 For him alone hope leads from goal to goal,
 And opens still, and opens on his soul ;
 Till lengthen'd on to faith, and unconfi'd,
 It pours the bliss that fills up all the mind.

CHAPTER XXXIX.

AN ADDRESS TO MAY, IN THE STYLE OF RURAL POETRY.

Arrayed in thy green robe and flowery mantle, thy loose tresses waving in the breeze, and thy beaming brow crowned with ethereal garlands, descend, O May, and bless our plains ! Sweet mother of the rose, descend ! I see thee approach in all thy charms, and love and beauty sport in thy train. The graces too, are there. What fairy prospects rise around ! Aurora, half concealed on a purple cloud, comes blushing from the east to welcome thee. The birds spread their little bosoms to the sun, and sing in thy season ; the lark salutes thee from her airy cloud, and, anon, the mournful nightingale from her evening poplar.

The flowers open their dewy bosoms to offer thee incense. The wanton zephyrs hail thy gay approach ; while, over hills and dales, through woods and groves, they sport, delighting to fan the lovers under the shade of the myrtle, while they sit to tell their mutual tale.

The fawn starts from his grot at thy approach ; the wood nymph rises from her bed of roses, and forgets her dreams. The satyrs shake their shaggy sides, skipping from bank to bank, and tune their shrill pipes to the song.

Again the fountains gurgles from their secret caves ; sometimes delighting to murmur in rude desert courses, they unite above the lofty rocks, and form the loud cascade ; sometimes meand'ring from glade to glade, from thicket to thicket, they steal into the centre of a secret green, and form the peaceful lake. Come, gentle May, and with thy buxom train, trip it nimbly o'er our plains.

Already the sturdy bullock loiters near the sides of the fountain ; the lamb frisks nimbly o'er the nodding field flower ; and the goat, waving his shaggy beard, mounts on the aged elm, or climbs the shelving rock. Welcome, sweet May, to our plains ! Welcome to my humble cot and my arched bower. This spot shall be sacred to thee. The rose-tree shall rise around my elm ; and the scammony shall creep close to its stem. The piony and the lily shall unite their sweets ! and the pink shall leave its verdant bed, and throw its perfumes around thee. Thou, too, O sweet violet, emblem of wisdom ; who, blushing, humbly holdest down thy head, breathing perfumes among common plants, while blossoms less sweet erect their haughty heads on high ; thou, too, shalt leave thy native bed, and lavish thy sweet breath on her shrine.

CHAPTER XL.

The APOSTLE PAUL's noble defence before FESTUS and AGRIPPA.

1. Agrippa said unto Paul, thou art permitted to speak for thyself.—Then Paul stretched forth his hand, and answered for himself. I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews : especially, as I know thee to be expert in all customs and questions which are among the Jews. Wherefore I beseech thee to hear me patiently.

2. My manner of life from my youth, which was at the first among my own nation at Jerusalem, know all the Jews ; who knew me from the beginning, (if they would testify,) that after the straitest sect of our religion, I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God to our fathers ; to which promise, our twelve tribes, continually serving God day and night, hope to come : and for this hope's sake, king Agrippa, I am accused of the Jews.

3. Why should it be thought a thing incredible with you, that God should raise the dead ? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazereth : and this I did in Jerusalem. Many of the saints I shut up in prison, having received authority from the chief priests : and when they were put to death, I gave my voice against them. And I often punished them in every synagogue, and compelled them to blaspheme ; and being exceedingly mad against them, I persecuted them even unto strange cities.

4. But as I went to Damascus, with authority and commission from the high priests, at mid-day, O king ! I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them who journeyed with me. And when we were all fallen to the earth, I heard a voice speaking to me and saying, in the Hebrew tongue, Saul, Saul, why persecutest thou me ? It is hard for thee to kick against the pricks, [to go contrary to the dictates of conscience.] And I said, who art thou, Lord ? And he said, I am Jesus whom thou persecutest.

5. But rise, and stand upon thy feet ; for I have appeared to thee for this purpose, to make thee a minister, and a witness both of these things which thou hast seen, and of

those things in the which I will appear to thee ; delivering thee from the people, and from the Gentiles, to whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan to God ; that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith that is in me.

6. Whereupon, O king Agrippa ! I was not disobedient to the heavenly vision ; but showed first to them of Damascus, and at Jerusalem, and through all the coasts of Judea, and then to the Gentiles, that they should repent, and turn to God, and do works meet for repentance. For these causes, the Jews caught me in the temple ; and went about to kill me. Having, therefore, obtained help of God, I continue, to this day, witnessing both to small and great, saying no other things than those which the prophets and Moses declared should come ; that Christ should suffer ; that he should be the first who should rise from the dead ; and that he should show light to the people, and to the Gentiles.

7. And as he thus spake for himself, Festus said, with a loud voice, “ Paul, thou art beside thyself ; much learning doth make thee mad.” But he replied, I am not mad, most noble Festus ; but speak the words of truth and soberness. For the king knoweth these things, before whom I also speak freely. I am persuaded that none of these things are hidden from him ; for this thing was not done in a corner. King Agrippa, believest thou the prophets ? I know that thou believest. Then Agrippa said to Paul, “ Almost thou persuadest me to be a Christian.” And Paul replied, “ I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.”*

ACTS XXVI.

* How happy was this great Apostle, even in the most perilous circumstances ! Though under bonds and oppression, his mind was free, and raised above every fear of man. With what dignity and composure does he defend himself, and the noble cause he had espoused ; whilst he displays the most compassionate and generous feelings, for those who were strangers to the sublime religion by which he was animated !

CHAPTER XLI.

Who are blessed, and how to obtain eternal life.

Who are blessed. And seeing the multitudes, he went up into a mountain : and when he was set his disciples came unto him : and he opened his mouth and taught them, saying, Blessed are the poor in spirit : for their's is the kingdom of heaven. Blessed are they that mourn : for they shall be comforted. Blessed are the meek : for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness : for they shall be filled. Blessed are the merciful : for they shall obtain mercy. Blessed are the pure in heart : for they shall see God. Blessed are the peace makers : for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake : for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets which were before you. *Matt. v. 1—12.*

How to obtain eternal life And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life ? He said unto him, what is written in the law ? how readest thou ? And he, answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. And he said unto him, Thou hast answered right : this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour ? And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

And by chance there came down a certain priest that way ; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was : and when he saw him he had compassion on him. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought

him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence and gave them to the host, and said unto him, take care of him ; and whatsoever thou spendest more, when I come again I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves. And he said, He that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise.

CHAPTER XLII.

AN ORATION ON KNOWLEDGE.

Be it our pleasing task to recommend to our youth the advantage of knowledge. Whatever may be their destination in life, this pursuit enlarges the sphere of innocent enjoyment, and is a sovereign antidote to that baneful avarice which strips man of the exalted title of a rational being.

To educate children in the best improvements and noblest virtues of our time, is to perform a duty the most sacred to society and to its Parent. If, as reason hopes, and human infirmity daily petitions, He who called man into being is interested in his welfare, no measure can more propitiate his favour than the improvement of his creation. If one idea can predominate over another in the divine economy, it is reasonable to believe that it must be the desire of our moral and intellectual progression. Whoever leaves his offspring more refined and more virtuous than himself, accelerates this favourite scheme of Supreme Goodness, and has a just claim to the gratitude of society. Vice and folly are always alive to injure that moral order which forms our truest happiness and most lasting interest. It is to the rising generation that society turns its anxious eye, and from their improvement earnestly demands that augmented felicity to which it continually aspires. On the general intelligence of the people much depends for the perpetuity of our liberties. Knowledge is the nurse of reason ; reason is the soul of that internal liberty without which outward liberty is but a fugitive and transitory thing. It becomes us therefore, my fellow citizens, to cultivate that intellect which is the most mag-

nificent attribute of our nature, and a gift emphatically worthy of heaven. Then indeed may we sit securely amidst our happy possessions, and smile at the united efforts of intrigue and violence. Then indeed will distant nations, inspired by our example, emulate that rational freedom which is the glorious birth-right of mankind.—Then will those oppressive institutions, erected for the aggrandizement of few, the debasement of many, fall unlamented to the earth, to rise no more. Then indeed the bell of vespers shall be muffled, the sackcloth fall from the shoulders of the monk, the face of the nun be unshadowed, and the bat build her nest amidst the desolate ruins of the convent. The owl shall hoot on the moss-mantled turrets of the castle, and the green turf flourish along the mouldering walls of the palace. The cannon shall never again greet the skies with its thunder, nor the bright beams of the sun frolic on the blazing arms of the hero ! In the sublime language of prophetic inspiration, then indeed man “ *shall go out with joy, and be led forth with peace. The mountains and the hills shall break forth before him singing, and the trees of the field shall clap their hands.*”

CHAPTER XLIII.

DILIGENCE IN YOUTH.

Whoever harbours the wish of gaining the badge of virtue, must obey the dictates of Diligence. She is the parent of health, and the handmaid of the sciences ; and she alone can point out the path to happiness and lasting honour.

Sloth is the rust and canker of the mind, but industry is the polisher of our existence, and establishes our happiness on a permanent basis. Without industry we may *possess* riches, but cannot *enjoy* them. In vain do we possess the most eminent advantages, if destitute of application to improve them ; in vain are we enriched with the best abilities, if we want activity to exert them. For though the seeds of virtue be disseminated in the mind, they will never shoot forth without proper cultivation : even our actions will remain in embryo, and life will be wasted in languid exertions and idle uncertainty.

Youth is the seed time of life, the season of cultivation ; nor should it remain barren of improvement. In its bloom, those accomplishments should be cultivated which will ripen into a flourishing manhood and a respectable old age. It is in this season that the desire of distinction prevails, and the anticipation of future greatness occupies the mind. But if pleasure relax the nerves of application, and leave the mind destitute of instruction while it is towering upon distant renown, like the field of the sluggard it will be luxuriant in the growth of weeds, but productive of no useful fruit. ‘ For if the spring put forth no blossoms, in summer there will be no beauty, in autumn no fruit ; so, if youth be trifled away without improvement, manhood will be contemptible, and old age miserable.’

At this period of life, hope and emulation should operate as powerful incentives to industry ; and every youthful bosom should glow with the love of virtue. But if, insensible to these incitements, the pulse of ambition beats only in *theory*, while dead to *practice*, and we remain frozen to a statue of inactivity, what will rouse us when the chilling hand of time shall have indurated the heart, and extinguished those ardent and enlivening passions ? What more honourable employment is there for youth than the acquisition of knowledge ? What more laudable than a thirst for literature ? It is a sure indication of a generous heart, a certain presage of future eminence. But unavailing will be every opportunity, palsied will be the arm of encouragement, without application ; for, like the clue of *Ariadne*, this guides us through the mazes of science to the summit of enjoyment and renown.

‘ Fair is the bud this vernal morn brings forth,
And fostering gales awhile the nursling fan ;
O smile, ye heavens serene ! ye mildews wan,
Ye blighting whirlwinds, spare its balmy prime.’

What exalted pleasure fills the bosom of the person, who, on reviewing the spring of life, finds that it has been employed in the improvement of his mind and the cultivation of his talents—in preparations for usefulness, and in manly avocations. The seeds planted by his Creator have been cultivated, the privileges bestowed properly managed, and though the public may not need his services, he

has the unspeakable ‘treasure which worlds want wealth to buy—the recollection of time well spent.’

‘The morning hours of cheerful light
Of all the day’s are best :
But as they speed their hasty flight,
If every hour is spent aright,
We sweetly sink to sleep at night,
And pleasant is our rest.

And life is like a summer’s day,
It seems so quickly past ;
Youth is the morning bright and gay,
And if ’tis spent in wisdom’s way,
We meet old age without dismay,
And death is sweet at last.’

CHAPTER XLIV.

DESCRIPTION OF NIGHT.

‘All things are hush’d as nature’s self lay dead.
The mountains seem to nod their drowsy head ;
The little birds in dreams their songs repeat,
And sleeping flowers beneath the night dew sweat.’

How often have I heard the morning described by the poet and the philosopher, in all its glowing colours, and just reproaches hurled against those who lose its cheering influence and fascinating beauties in the arms of the somnific deity ! That man is extolled as wise, who retires to rest with the setting, and arises with the orient sun. But night with all her glories, is neglected : and it should seem as if heaven had displayed the most awful, majestic, and brilliant part of the creation, as unworthy the praise or contemplation of man. The objects which now surround me, and the sensations which I enjoy, are sufficient to convince me, that every portion of the stupendous work has its peculiar charms ; and particularly night, for sublimity and diversity of objects, affords food for the mind, best calculated to impress it with just ideas of the Omnipotent, and displays nature in a dress by no means inferior to that of day : so that, in my opinion, the man who regularly rises and

retires with the sun, looses some of the fairest portion of his time, and most interesting beauties of creation. Let us occasionally, on pleasant evenings, take a walk abroad, to view the starry firmament, and the wonderful works of God, while the evening shades have spread her mantle over the earth.

CHAPTER XLV.

THE WITHERED ROSE.

‘I have observed the vegetation of a rose-bud, in the mildness of summer progressively to advance, till it appeared in all the bloom of beauty—in all the lustre of mature symmetry—the pride of the parterre, diffusing its balmy fragrance to every gentle gale. I beheld the spoiler tear it from its parent tree. I have watered and nourished it with care. I have tended it with solicitude,—have seen it revive and its colours begin to brighten, when a rude touch has broken its tender stem, its beauties again withered, and the hopes of its revival were for ever dashed away—I sighed! painful ideas rushed upon my remembrance!

‘So droop’d the artless maid,
Sweet flow’ret of the rural shade,
By love’s simplicity betray’d,
And guileless trust;
Till she, alas! forlorn is laid
Low in the dust!’

CHAPTER XLVI.

VIRTUOUS EDUCATION.

‘Blessed is that nation, whose sons and daughters are trained to virtue, honour and usefulness; whose schools are as broad rivers and streams. Yea, blessed is that people, whose daughters wear the robes of innocence, and whose young Elishas rise up in succession, and wear with dignity the mantles of their departed Elijahs. If parents

wish to guard their children against an undue attention to external ornaments, against extravagance in dress, and gaudy equipage, what better expedient will they find, than to replenish their minds with such a fund of useful knowledge, as shall enable them suitably to condemn all worthless things; to discern where real merit lies, and what constitutes the dignity of their sex? Then they will not easily be captivated with glittering trappings, trifling toys, and tasteless amusements, but extend their views to more noble objects. What greater barrier against vice of every kind than useful knowledge? Is it not a melancholy truth, that *man* too often prostitutes his boasted faculties, to the destruction of female happiness? How necessary then to fortify their minds against the attacks of such vile seducers! Blemishes in female characters seldom are effaced. Not so with man, he tarnishes his name, and brightens it again. But if woman chance to swerve from the strictest rules of virtue,

‘Ruin ensues, reproach and endless shame,
And one false step for ever blasts her fame.
In vain with tears, the loss she may deplore,
In vain look back to what she was before,
She sets like stars that fall to rise no more.’



CHAPTER XLVII.

True philosophy, or the secret of being always contented.

‘An Italian Bishop had struggled through great difficulties without repining, and met with much opposition in the discharge of his ministerial duty, without ever betraying the least impatience. An intimate friend of his, who highly admired those virtues, which he thought it impossible to imitate, one day asked the Bishop, if he could communicate the secret of being always contented? ‘Yes,’ replied the old man, ‘I can teach you my secret, and with great facility; it consists in nothing more than making a right use of my eyes.’

His friend begged him to explain himself. ‘Most willingly,’ replied the Bishop: ‘In what state I am, I first of all look up to heaven, and remember that my principal business *here*, is to get *there*. I then look down upon the

earth, and call to mind, how small a space I shall occupy in it, when I am buried. I then look abroad into the world, and observe what multitudes there are, who are in all respects more unhappy than myself. Thus I learn where true happiness is placed, where all our cares must end, and how little reason I have to repine or complain.'



CHAPTER XLVIII.

THE SHORTNESS OF MAN'S LIFE.

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down : he fleeth as a shadow, and continueth not.

And dost thou open thine eyes upon such an one, and bringest me into judgment with thee ? Who can bring a clean thing out of an unclean ? not one.

Seeing his days are determined, the number of his months are with thee ; thou hast appointed his bounds that he cannot pass ; turn from him, that he may rest, till he shall accomplish, as an hireling, his day.

For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground ; yet through the scent of water it will bud, and bring forth boughs like a plant.

But man dieth, and wasteth away ; yea, man giveth up the ghost, and where is he ? As the waters fail from the sea, and the flood decayeth and dryeth up ; So man lieth down, and riseth not : till the heavens be no more, they shall not awake, nor be raised out of their sleep.

If a man die, shall he live again ? all the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee : thou wilt have a desire to the work of thine hands.—*Job* xiv. 1—12. 14, 15.

CHAPTER XLIX.

The Office of Christ, the Restoration of the Jews, and the Blessedness of the Church.

The Spirit of the Lord God is upon me ; because the Lord hath anointed me to preach good tidings unto the meek : he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound ; to proclaim the acceptable year of the Lord, and the day of vengeance of our God ; to comfort all that mourn ; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness : that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen, and your vine dressers.

But ye shall be named the Priests of the Lord : men shall call you the ministers of our God : ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double ; and for confusion they shall rejoice in their portion : therefore in their land they shall possess the double ; everlasting joy shall be unto them.

For I the Lord love judgment, I hate robbery for burnt-offering ; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people : all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.

I will greatly rejoice in the Lord, my soul shall be joyful in my God ; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth ; so the Lord God will cause righteousness and praise to spring forth before all the nations.—*Isaiah lxi.*

CHAPTER L.

The accomplishment of God's promise to his Church, and Ministers invited to faithfulness.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory : and thou shalt be called by a new name, which the mouth of the Lord shall name.

Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken ; neither shall thy land any more be termed Desolate : but thou shalt be called Hephzi-bah, and thy land Beulah : for the Lord delighteth in thee, and thy land shall be married.

For as a young man marrieth a virgin, so shall thy sons marry thee : and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night : ye that make mention of the Lord, keep not silence ; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies ; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured : but they that have gathered it shall eat it, and praise the Lord ; and they that have brought it together shall drink it in the courts of my holiness.

Go through, go through the gates ; prepare ye the way of the people ; cast up, cast up the highway ; gather out the stones ; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh ; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord : and thou shalt be called, Sought out, A city not forsaken. — *Isaiah lxii.*

CHAPTER LI.

A SERMON ON THE MANNER OF PRAISING GOD.

PSALM xxxiii. 1.

“ Rejoice in the Lord, O ye righteous ; for praise is comely for the upright.”

There is something very noble, my brethren, in the end for which we are now assembled in the presence of God. His Providence hath infinitely diversified the conditions of those who compose this assembly. Some are placed in the most eminent, others in the most obscure posts of society. Some live in splendor and opulence, others in meanness and indigence. One is employed in the tribulance of the army, another in the silence of the study. Notwithstanding this infinite variety of employments, ranks, and ages, we all assemble to-day in one place ; one object occupies us ; one sentiment animates us ; one voice makes the church resound, *Praise ye the Lord, for his mercy endureth for ever*, Psal. cxxxvi. 1. If there be an object, that can give a mortal any ideas of the first impressions, which are made on a soul, at its first entering the glorious palace of the blessed God in heaven, it is this. The first objects, that strike such a soul, are multitudes of all nations, tongues, and people, concentered in a meditation on the beneficence of God, prostrating themselves before his throne, casting their crowns at his feet, and crying out of the abundance of their hearts, which contemplate the perfections of a Being worthy of their profoundest praise, “ Amen, blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God, for ever and ever, Amen,” Rev. vii. 12. “ We give thee thanks, O Lord God Almighty, which art, and wast, and art to come ; because thou has taken to thee thy great power, and hast reigned,” chap. xi. 17. “ Great and marvellous are thy works, Lord God Almighty ; just and true are thy ways, thou king of saints !” chap. xv. 3. “ Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father ; to him be glory and dominion for ever and ever, Amen,” chap. i. 5, 6. This is the employment of the blessed in heaven : this is what we are doing to-day on earth.

But what a contradiction, what a contrast appears, when, lifting up the exterior habit of piety, that covers some of us, we examine the inward dispositions of the heart. The psalms, which are uttered with the voice, are contradicted by the tempers of the heart. The mouths, that were just now opened to bless the Creator, will presently be opened again to blaspheme and to curse him. The praises, which seemed so proper to please him in whose honor they were offered, will incur this reproof, *Thou wicked man ! What hast thou to do to take my covenant in thy mouth ?* Psal. l. 16.

My brethren, if we would join our voices with those of angels, we must have the sentiments of angels. We must, (at least, as far as the duty is imitable by such frail creatures) we must, in order to worship God, as those happy spirits praise him, love him as they do, serve him as they do, devote ourselves to him as they devote themselves to him ; and this is the manner of praising God, to which I exhort, and in which I would endeavour to instruct you to day, agreeably to the prophet's exalted notion of it in the words of the text. What day can be more proper to inspire such a noble design ? What day can be more proper to engage you to mix your worship with that of glorified intelligences, than this, on which we are come " unto the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, and to the first-born which are written in heaven ?" Heb. xii. 22, 23.

But, who are we, to be admitted into a society so holy ? Great God ! Thou dost appear to us to-day, as thou didst formerly to thy prophet, " sitting upon a throne, high and lifted up, and thy train filling the temple," Isa. vi. 1.—Around thee stand the Seraphims, covering themselves with their wings in thy majestic presence, and crying one to another, " Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory," ver. 3. We are stricken, as thy prophet was, with such a tremendous vision, and each of us cries with him, " Wo is me ! I am undone ! I am a man of unclean lips ! and yet, mine eyes have seen the King, the Lord of hosts," ver. 5. O great God ! command one of thy Seraphims to fly to us, as he flew to him ; bid him touch our mouths, as he touched his, with " a live coal taken from off the altar," ver. 6. ; and, in this day of grace and mercy, let him say to each of us, " Lo, this

bath touched thy lips, and thine eniquity is taken away, and thy sin purged! Amen." ver. 7.

Praise is comely for the upright. The praising of God is a duty, of which we may form two different notions:— a *general*, and a *particular* notion. By a *general* notion of praise, I mean, the exercise of a man, who, being capable of examining sublime objects, and of comprehending grand subjects, fixeth his attention on the attributes of God, feels the force of those proofs which establish the truth of them, is delighted with them, to a certain degree, and is happy in publishing their praise. I mean, by a *particular* notion of praising God, the exercise of a man, who, having received some signal favor of God, loves to express his gratitude for it.

Each of these exercises of praise supposeth *reflections*, and *sentiments*. To praise God in the first sense, to reflect on his attributes, to converse, and to write about them, without having the heart affected, and without loving a Being, who is described as supremely amiable, is a lifeless praise, more fit for a worldly philosopher than for a rational christian. To praise God in the second sense, to be affected with the favors of God, without having any distinct notions of God, without knowing whether the descriptions of the perfections, that are attributed to him, be flights of fancy or real truths, is an exercise more fit for a bigot, who believes without knowing why, than for a "spiritual man, who judgeth all things," 1 Cor. ii. 15. If we distinguish the part, which these two faculties, reflection and sentiment, take in these two exercises of praise, we may observe that the first, I mean, the praise of God taken in a general sense, is the fruit of *reflection*, and the second of *sentiment*. The first is, if I may be allowed to speak so, the praise of the mind: the second is the praise of the heart.

It is difficult to determine which of these two notions prevails in the text, whether the psalmist use the word *praise* in the first, or in the second sense. If we judge by the whole subject of the psalm, both are included. The praise of the heart is easily discovered. Whether the author of the psalm were Hezekiah, as many of the fathers thought, who say, this prince composed it after the miraculous defeat of Sennacherib: or whether, which is most likely, David were the composer of it, after one of those preternatural deliverances, with which his was so often signalized: what I call the praise of the

heart, that is, a lively sense of some inestimable blessing, is clearly to be seen. On the other hand, it is still clearer, that the sacred author doth not celebrate only one particular object in the psalm. He gives a greater scope to his meditation, and comprises in it all the works, and all the perfections of God.

Although the solemnity of this day calls us less to the praise of the mind, than to that of the heart; although we intend to make the latter the principal subject of this discourse; yet it is necessary to attend a little to the former.

1. *The praise of the Lord*, taking the word praise in the vague sense, that we have affixed to the term, *is comely for the upright*: and it is comely for none but for them.

“Praise is comely for the upright.” Nothing is more worthy of the attention of an intelligent being, particularly, nothing is more worthy of the meditation of a superior genius, than the wonderful perfections of the creator. A man of superior genius is required, indeed, to use his talents to cultivate the sciences and the liberal arts: but, after all, the mind of man, especially of that man to whom God hath given superior talents, which assimilate him to celestial intelligences, was not created to unravel a point in chronology, to learn the different sounds by which different nations signify their ideas, to measure a line, or to lose itself in an algebraic calculation; the mind of such a man was not created to study the stars, to count their number, to measure their magnitude, to discover more than have yet been observed. Nobler objects ought to occupy him. It becomes such a man to contemplate God, to guide the rest of mankind, to lead them to God, who “dwelleth in the light which no man can approach unto,” 1 Tim. vi. 16. and to teach us to attenuate the clouds that hide him from our feeble eyes. It becomes such a man to use that superiority which his knowledge gives him over us, to elevate our hearts above the low region of terrestrial things, where they grovel with the brute beasts, and to help us to place them on the bright abode of the immortal God. The praise of the Lord is comely for upright men.

But praise is comely only for upright men. I believe it is needless now to explain the word *uprightness*. The term is taken in the text in the noblest sense: this is a sufficient explication, and this is sufficient also to convince us, that the praising of God is comely for none but upright men.

I cannot see, without indignation, a philosopher trifle with the important questions that relate to the attributes of God, and make them simple exercises of genius, in which the heart hath no concern, examining whether there be a God, with the same indifference with which he inquires whether there be a vacuum in nature, or whether matter be infinitely divisible. On determining the questions which relate to the divine attributes depend our hopes and fears, the plans that we must form, and the course of life which we ought to pursue ; and with these views we should examine the perfections of God : these are consequences that should follow our inquiries. With such dispositions the psalmist celebrated the praises of God, in the psalm out of which we have taken the text. How comely are the praises of God in the mouth of such a man !

Let us follow the holy man a moment in his meditation. His psalm is not composed in scholastic form, in which the author confines himself to fixed rules, and scrupulously following a philosophical method, lays down principles, and infers consequences. However, he establisheth principles, the most proper to give us sublime ideas of the Creator ; and he speaks with more precision of the works and attributes of God than the greatest philosophers have spoken of them.

How absurdly have philosophers treated of the origin of the world ? How few of them have reasoned conclusively on this important subject ? Our prophet solves the important question by one single principle, and what is more remarkable, this principle, which is nobly expressed, carries the clearest evidence with it. The principle is this : *By the word of the Lord were the heavens made : and all the host of them by the breath of his mouth,* ver. 6. This is the most rational account that was ever given, of the creation of the world. The world is the work of a self-efficient will, and it is this principle alone that can account for its creation. The most simple appearances in nature are sufficient to lead us to this principle. Either my will is self-efficient, or there is some other being whose will is self-efficient. What I say of myself, I say of my parents, and what I affirm of my parents, I affirm of my more remote ancestors, and of all the finite creatures from whom they derived their existence. Most certainly, either finite beings have self-efficient wills, which it is impossible to suppose, for a finite creature with a self-efficient will is a

contradiction : either, I say, a finite creature hath a self-efficient will ; or there is a first cause who hath a self-efficient will ; and that there is such a being is the principle of the psalmist ; *By the word of the Lord were the heavens made ; and all the host of them by the breath of his mouth.*

If philosophers have reasoned inconclusively on the origin of the world, they have spoken of its government with equal uncertainty. The psalmist determines this question with great facility, by a single principle, which results from the former, and which, like the former, carries its evidence with it. “ The Lord looketh from heaven : he considereth all the works of all the inhabitants of the earth,” Psalm xxxiii. 13, 14. This is the doctrine of Providence. And on what is the doctrine of Providence founded ? On this principle : *God fashioneth their hearts alike,* ver. 15. Attend a moment to the evidence of this reasoning, my brethren. The doctrine of Providence, expressed in these words, *God considereth the works of the inhabitants of the earth,* is a necessary consequence of this principle, *God fashioneth their hearts alike,* and this principle is a necessary consequence of that which the psalmist had before laid down to account for the origin of the world.—Yes ! from the doctrine of God the Creator of men, follows that of God the inspector, the director, rewarder, and the punisher of their actions. One of the most specious objections that hath ever been opposed to the doctrine of Providence, is a contrast between the grandeur of God and the meanness of men. How can such an insignificant creature as man be an object of the care and attention of such a magnificent being as God ? No objection can be more specious, or, in appearance, more invincible.

The distance between the meanest insect and the mightiest monarch, who treads and crushes reptiles to death without the least regard to them, is a very imperfect image of the distance between God and man. That which proves that it would be beneath the dignity of a monarch to observe the motions of ants, or worms, to interest himself in their actions, to punish or reward them, seems to demonstrate, that God would degrade himself were he to observe, to direct, to punish, to reward mankind, who are infinitely inferior to him. But one fact is sufficient to answer this specious objection : That is, that God hath created mankind. Doth God degrade himself more by governing, than by creating mankind ? Who can persuade

himself, that a wise Being hath given to intelligent creatures faculties capable of obtaining knowledge and virtue, without willing that they should endeavour to acquire knowledge and virtue ? Or who can imagine, that a wise Being, who willeth that his intelligent creatures should acquire knowledge and virtue, will not punish them, if they neglect those acquisitions ; and will not shew by the distribution of his benefits that he approves their endeavours to obtain them ?

Unenlightened philosophers have treated of the attributes of God with as much abstruseness as they have written of his works. The *moral attributes* of God, as they are called in the schools, were mysteries which they could not unfold. These may be reduced to two classes : attributes of *goodness*, and attributes of *justice*. Philosophers, who have admitted these, have usually taken that for granted which they ought to have proved. They collected together in their minds all perfections, they reduced them all to one object, which they denominated a *perfect being* ; and supposing, without proving, that a perfect being existed, they attributed to him, without proof, every thing that they considered as a perfection. The psalmist shews by a surer way that there is a God supremely just, and supremely good. It is necessary, in order to convince a rational being of the justice and goodness of God, to follow such a method as that which we follow to prove his existence. When we would only prove the existence of God, we say, there are creatures ; therefore, there is a Creator. In like manner, when we would prove, that a creator is a just, and a good being, we say, there are qualities of goodness and justice in creatures ; therefore, he, from whom these creatures derive their existence, is a Being just and good. Now, this is the reasoning of the psalmist in this psalm : *The Lord loveth righteousness and judgment, the earth is full of the goodness of the Lord*, ver. 5. that is to say, it is impossible to consider the works of the Creator, without receiving evidence of his goodness. And the works of nature, which demonstrate the goodness of God, prove his justice also : for God hath created us with such dispositions, that we cannot enjoy the gifts of his goodness without obeying the laws of his righteousness. The happiness of an individual, who procures a pleasure by disobeying the laws of equity, is a violent happiness, which cannot be of long duration : and the prosperity of

public bodies, when it is founded in iniquity, is an edifice, which with its basis will be presently sunk and gone.

But what we would particularly remark is, that the excellent principles of the psalmist, concerning God, are not mere speculations : but truths from which he derives practical inferences ; and he aims to extend their influence beyond private persons, even to legislators and conquerors. One would think, considering the conduct of mankind, that the consequences, which are drawn from the doctrines of which we have been speaking, belong to none but to the dregs of the people ; that lawgivers and conquerors have a plan of morality peculiar to themselves, and are above the rules to which other men must submit. Our prophet had other notions. What are his maxims of policy ? They are all included in these words : “ Blessed is the nation whose God is the Lord ; and the people whom he hath chosen for his own inheritance,” ver 12. What are his military maxims ? They are all included in these words : “ There is no king saved by the multitude of an host ; a mighty man is not delivered by much strength : An horse is a vain thing for safety ; neither shall he deliver any by his great strength,” ver. 16, 17. Who proposeth these maxims ? A hermit who never appeared on the theatre of the world ? or a man destitute of the talents necessary to shine there ? No : one of the wisest of kings ; one of the most bold and able generals ; a man, whom God himself elected to govern his chosen people, and to command those armies which fought the most obstinate battles, and gained the most complete victories. Were I to proceed in explaining the system of the psalmist, I might prove, that as he had a right to infer the doctrine of providence from the works of nature, and that of the moral attributes of God from the works of creation ; so, from the doctrine of the moral attributes of God, of providence, and of the works of creation, he had a right to conclude, that no conquerors or lawgivers could be truly happy but those who acted agreeably to the laws of the just and good Supreme. But I shall not enlarge on this article.

Permit me only to place in one point of view the different phrases by which the psalmist describes the Deity in this psalm. “ The earth is full of the goodness of the Lord. By the word of the Lord were the heavens made : and all the host of them by the breath of his mouth. He

gathereth the waters of the sea together, as an heap : he layeth up the depth in storehouses. The Lord looketh from heaven : he beholdeth all the sons of men. From the place of his habitation he looked upon all the inhabitants of the earth. He fashioneth their hearts alike ; he considereth all their works," Psal. xxxiii. 5, 6, 7, 13, 14, 15. From these speculative ideas of God, he derives the following rules of practice, " Let all the earth fear the Lord : Let all the inhabitants of the world stand in awe of him. Our soul waiteth for the Lord : he is our help and our shield. For our heart shall rejoice in him : because we have trusted in his holy name. Let thy mercy, O Lord, be upon us according as we hope in thee," Psal. xxxiii. 8, 20, 21, 22. How delightful it is, my brethren, to speak of God, when one hath talents to speak of him in such a noble manner, and when one intends to promote the fear and the love of him, with an universal obedience to him, from all that is said ! How well it becomes such a man to praise God ! The *praise* of the Lord is *comely* in the mouths of *upright* men.

II. Let us now apply the subject more immediately to the service of this day. *To praise God* is a phrase, which is sometimes taken in a particular sense, for the exercise of a person, who, having received singular favours of God, delights in expressing his gratitude to him. This *praise* is *comely* in the mouth of an *upright* man for four reasons.

First, Because he arrangeth them in their true order, highly estimating what deserves a high esteem, and most highly estimating what deserves the highest esteem.

Secondly, Because he employs all his benefits in the service of his benefactor.

Thirdly, Because, while he recounts his blessings, he divests himself of all merit, and ascribes them only to the goodness of God from whom they proceed.

Fourthly, Because he imitates that goodness and love, which inclined God to bless him in such a manner.

I will affix to each of these reflections a single word.—*Praise*, or if you will, *gratitude* is *comely* for the *upright*, because it is *wise*, *real*, *humble*, and *magnanimous* : In these four respects, *praise* is *comely* for the *upright*.—These are the sentiments with which the august ceremony of which we have partaken this morning, should inspire us. These are the most important reflections with which we can close this discourse.

1. The gratitude of upright men is wise. The praise of the Lord becomes them well, because, while they bless God for all their mercies, they arrange them in their proper order; they prize each according to its real worth, and that most of all which is of the greatest value. It is a very mortifying reflection, my brethren, that the more we study ourselves, the more clearly we perceive, that the love of the world, and of sensible things, is the chief spring of all our actions and sentiments. This disagreeable truth is proved, not only by the nature of our vices, but even by the genius of our virtues; not only by the offences we commit against God, but by the very duties that we perform in his service.

A person so ungrateful, as not to discover any gratitude to God, when he bestows temporal blessing on him, can scarcely be found. We praise God, when he delivers us from any public calamity, or from any domestic adversity; when he recovers us from dangerous illness; when he raiseth us up an unexpected friend, or a protector, who assists us; when he sends us some prosperity, which renders life more easy. In such cases as these, we render an homage to God, that cannot be refused without ingratitude.

But we are extremely blameable, when, while we feel the value of these blessings, we remain insensible of the worth of other blessings, which are infinitely more valuable, and which merit infinitely more gratitude. A blessing that directly regards the soul, is more valuable than one which regards only the body. A blessing, that regards our eternal happiness, is of greater worth, than one which influenceth only the happiness of this life. Whence is it then, that, being so sensible of blessings of the first kind, we are so little affected with those of the last? How comes it to pass, that we are so full of gratitude, when God gives the state some signal victory; when he prospers its trade; when he strengthens the bonds, that unite it to powerful and faithful allies; and so void of it, while he continues to grant it the greatest blessing that a society of rational creatures can enjoy, I mean a liberty to serve God according to the dictates of our own consciences?—Whence is it, that we are so very thankful to God for preserving our lives from the dangers that daily threaten them; and so little thankful for his miraculous patience with us, to which it is owing, that, after we have harden-

ed our hearts against his voice one year, he invites us another year ; after we have falsified our promises made on one solemnity, he calls us to another solemnity, and giveth us new opportunities of being more faithful to him ? Whence comes this difference ? Follow it to its source.— Does it not proceed from what we just now said ? Is not love of the world, and of sensible things, the grand spring of our actions and sentiments ? The world, the world ; lo ! this is the touchstone by which we judge of good and evil !

An *upright* man judgeth in another manner : he will, indeed, bless God for all his benefits ; but, as he knows how to arrange them, so he knows how to prize each according to its worth, and how to apportion his esteem to the real value of them all.

According to such an estimation, what ought not our gratitude to God to be to-day, my dear brethren ! we may assure ourselves with the utmost truth, that had the Lord united in our houses to-day pleasures, grandeurs, and dignities ; had he promised each of us a life longer than that of a patriarch ; a family as happy as that of Job, after his misfortunes ; glory as great as that of Solomon ; he would have bestowed nothing equal to that blessing which he gave us this morning. He forgave those sins, which, had they taken their natural course, would have occasioned endless remorse, and would have plunged us into everlasting misery and woe. A peace was *shed abroad* in our consciences, which gave us a foretaste of heaven. He excited hopes, that absorbed our souls in their grandeur. Let us say all in one word : he gave us his Son. “ He that spared not his own Son, how shall he not with him also freely give us all things ? ” Rom. viii. 32

2. The gratitude of upright men is *real*. The praise of the Lord becomes them, because, while they praise God for his benefits, they live to the glory of their benefactor. Every gift of God furnisheth us with both a motive and a mean of obedience to him. It is an excess of ingratitude to make a contrary use of his gifts, and to turn the benefits that we receive against the benefactor from whom we receive them. What gifts are they by which God hath most distinguished us ? Thee he hath distinguished by a penetrating genius, which renders the highest objects, the deepest mysteries, accessible to thee. Wo be to thee ! if thou employ this gift to invent arguments against the truths of religion, and to find out sophisms that befriended in-

fidelity. An *upright* man devotes this gift to the service of his benefactor ; he avails himself of his genius, to discover the folly of sceptical sophisms, and to demonstrate the truth of religion. On thee he hath bestowed an astonishing memory. Wo be to thee ! if thou use it to retain the pernicious maxims of the world. An *upright* man dedicates this gift to his benefactor ; he employs his memory in retaining the excellent lessons of equity, charity, and patience, which the Holy Spirit hath taught him in the scriptures. To thee he hath given an authoritative elocution, to which every hearer is forced to bow. Wo be to thee ! if thou apply this rare talent to seduce the minds, and to deprave the hearts of mankind. An *upright* man devotes this blessing to the service of his benefactor ; he useth his eloquence to free the minds of men from error, and their lives from vice. Towards thee, God hath exercised a patience, which seems contrary to his usual rules of conduct towards sinners, and by which he hath abounded towards thee in forbearance and long-suffering. Wo be to thee ! if thou turn this blessing to an opportunity of violating the commands of God ; if thine obstinacy run parallel with his patience, and if, “because sentence against an evil work is not executed speedily,” thy *heart* be *fully set* in thee *to do evil*, Eccl. viii. 11. An *upright* man devotes this blessing to his benefactor’s service. From the patience of God he derives motives of repentance. How easily might this article be enlarged ! how fruitful in instruction would it be on this solemnity ! But we proceed.

3. Gratitude to God well becomes an upright man, because it is *humble* ; because an upright man, by publishing the gifts of God’s grace, divests himself of himself, and attributes them wholly to the goodness of him from whom they came. Far from us be a profane mixture of the real grandeurs of the Creator, with the fanciful grandeurs of creatures ! Far be those praises, in which he who offers them always finds, in his own excellence, the motives that induced the Lord to bestow his benefits on him !

Two reflections always axalt the gifts of God in the eyes of an upright man : a reflection on his meanness, and a reflection on his unworthiness ; and it is with this comeliness of humility, if I may venture to call it so, that I wish to engage you to praise God for the blessings of this day.

1. Meditate on your *meanness*. Contrast yourselves with God, who gives himself to you to-day in such a ten-

der manner. How soon is the capacity of man absorbed in the works and attributes of God! Conceive, if thou be capable, the grandeur of a Being, who “made the heavens by his word, and all the host of them by the breath of his mouth.” Think, if thou be capable of thinking, of the glory of a Being, who existed from all eternity, whose understanding is infinite, whose power is irresistible, whose will is above control. Behold him filling the whole universe with his presence. Behold him in the palace of his glory, inhabiting the praises of the blessed, surrounded by thousand thousands, and by ten thousand times ten thousand angels, who excel in strength, and who delight to fly at the first signal of his will. Thou human soul! contemplate this object, and recover thy reason. What art thou? What was thine origin? What is thine end? Thou diminutive atom! great only in thine own eyes; behold thyself in thy true point of view. Dust! Ashes! Putrefaction! glorious only at the tribunal of thine own pride; divest thyself of the tawdry grandeur in which thou lovest to array thyself. Thou vapour! Thou dream! Thou exhalation of the earth! evaporating in the air, and having no other consistence than what thine own imagination gives thee; behold thy vanity and nothingness. Yet this dream, this exhalation, this vapour, this dust and ashes and putrefaction, this diminutive creature, is an object of the eternal care and love of its God. For thee, contemptible creature! the Lord stretched out the heavens: for thee he laid the foundation of the earth: let us say more: For thee, contemptible creature! God formed the plan of redemption. What could determine the great Jehovah to communicate himself, in such a tender and intimate manner, to so contemptible a creature as man? His goodness, his goodness alone.

Although a sense of our meanness should not terrify and confound us, yet it should exclude arrogance, and excite lowly sentiments: but what will our humility be, if we estimate the gifts of God’s grace by an idea of our *unworthiness*? Let each recollect the mortifying history of his own life. Remember, thou! thy fiery youth, in which, forgetting all the principles that thy pious parents had taught thee, thou didst acknowledge no law but thine own passionate and capricious will. Remember, thou! that period, in which thy heart, being infatuated with one object, and wholly employed about it, thou didst make it thine

idol, and didst sacrifice to it thine honour, thy duty, thy God. Recollect, thou! the cruel use, that for many years thou didst make of thy credit, thy riches, thy rank, when, being devoured with self-love, thou wast insensible to the voice of the widow and the orphan, and to a number of distressed people, who solicited relief. Remember thou! that fatal hour, the recollection of which ought to make thy *head waters*, and thine *eyes a fountain of tears*, Jer. ix. 1. that fatal hour, in which, God having put thee into the fiery trial of persecution, thou couldst not abide the proof. Like Peter, thou didst *not know* a disgraced Redeemer; thou didst cowardly abandon a persecuted church, and wast just on the point of abjuring thy religion. Let each of us so consider himself as he seems in the eyes of a holy God. A criminal worthy of the most rigorous punishments! Let each of us say to himself, Notwithstanding all this, it is I, guilty I, I, whose sins are more in number than the hairs on my head; it is I, who have been admitted this morning into the house of God; it is I, who have been invited this morning to that mystical repast, which sovereign wisdom itself prepared; it is I, who have been encouraged against the just fears, which the remembrance of my sins had excited, and have heard the voice of God, proclaiming in my conscience, "Fear not, thou worm, Jacob," Isa. xli. 14. It is I, who have been "abundantly satisfied with the fatness of the house of God, and have "drunk of the river of his pleasures," Ps. xxxvi. 8. What inclines God to indulge me in this manner? Goodness only! O surpassing and inconceivable goodness! thou shalt for ever be the object of my meditation and gratitude! "How excellent is thy loving kindness, O God!" ver. 7. These are the sentiments that ought to animate our praise to-day. Such *praise is comely for the upright*.

Finally, the gratitude of an upright man is *noble* and *magnanimous*. The praise of God well becomes the mouth of an upright man, because he takes the love of God to him for a pattern of his behaviour to his fellow creatures. St. Paul hath very emphatically expressed the happy change which the gospel produceth in true Christians. "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord," 2 Cor. iii. 18. Some commentators, instead of reading *we all beholding as in a glass*, as the expression is rendered in our

translation, render the words, *we all becoming mirrors*. I will not undertake to prove that this is the meaning of the term : it is certainly the sense of the apostle. He means to inform us, that the impression, which the evangelical display of the perfections of God makes on the souls of believers, engraves them on their minds, and renders them like mirrors, that reflect the rays, and the objects which are placed opposite to them, and represent their images. "They behold the glory of the Lord with open face. They are changed from glory to glory into the same image, even as by the Spirit of the Lord." I wish, my brethren, that the impression, which was made on you by the generosity and magnanimity of God, who hath loaded you with his gracious benefits, may transform you to day "into the same image from glory to glory." I would animate you with this, the most noble, the most sublime, the most comfortable, way of praising God.

What gave you so much peace, pleasure, and happiness in what God has done for you ? Was it the pardon of your sins ! Imitate it ; pardon your brethren. Was it his past forbearance with you ? Imitate it ; moderate that impatience which the ingratitude of your brethren excites in your minds. Was it that spirit of communication, which disposed a God, who is all sufficient to his own happiness, to go out of himself, as it were, and to communicate his felicity to creatures ? Imitate it ; go out of those intrenchments of prosperity in which ye lodge, and impart your benefits to your brethren. Was it the continual watchfulness of God for the salvation of your souls ? Imitate it ; exert yourselves for the salvation of the souls of your brethren ; suffer not those, who are united to you by all the ties of nature, society, and religion, to perish through your lukewarmness and negligence. While ye triumphantly exclaim, on this solemn festival, "Let us make a joyful noise to the Rock of our salvation," Ps. xcv. 1. remember your persecuted brethren, to whom God refuseth this pleasure ; remember *the ways of Zion*, that "mourn because none come to the solemn feasts," Lam. i. 4.

My brethren, how pleasing is a Christian festival ! How comfortable the institution, to which we were this morning called ! But, I remember here a saying of Jesus Christ to his apostles, "I have other sheep, which are not of this fold : them also I must bring, and there shall be one fold, and one shepherd," John x. 16. Alas ! we also have

sheep in another fold. When shall we have the comfort of bringing them into this ? Ye divided families ! who are present in this assembly, when will ye be united ? Ye children of the Reformation ! whom the misfortunes of the times have torn from us ; ye dear parts of ourselves ! when will ye come to us ? When will ye be re-gathered to the flock of the great *Shepherd and bishop of our souls* ? When will ye shed in our assemblies tears of repentance, for having lived so long without a church, without sacraments, without public worship ? When will ye shed tears of joy for having recovered these advantages ?

Great God ! Thou great *God who hidest thyself* ! is it to extinguish, or to inflame our zeal, that thou delayest the happy period ? Are our hopes suspended or unfounded ? God grant, my dear brethren, that the *praise*, which we render to the Lord for all his benefits, may obtain their continuance and increase ! And God grant, while he giveth us our *lives for a prey*, Jer. xxi. 9. that those of our brethren may be given us also ! To him be honour and glory for ever ! Amen.

CHAPTER LII.

A SERMON,

ON THE VARIETY OF OPINIONS ABOUT CHRIST.

MATTHEW XVI. 13, 14, 15, 16, 17.

When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

IF any prejudice be capable of disconcerting a man's peace, it is that which ariseth from observing the various opinions of mankind. We do not mean those which regard uninteresting objects. As we may mistake them without danger, so we may suppose either that men have not sufficiently considered them, or that the Creator may, without injuring the perfections of his nature, refuse those assistances which are necessary for the obtaining of a perfect knowledge of them. But how do the opinions of mankind vary about those subjects, which our whole happiness is concerned to know? One affirms, that the works of nature are the productions of chance: Another attributes them to a first cause, who created matter, regulated its form, and directed its motion. One says, that there is but one God, that it is absurd to suppose a plurality of Supreme Beings, and that to prove there is one, is thereby to prove that there is but one: another says, that the Divine Nature being infinite, can communicate itself to many to an infinity, and from many infinities, all really perfect in their kind. Moreover, among men who seem to agree in the essential points of religion, among Christians who bear the same denomination, assemble in the same places of worship, and subscribe the same creeds, ideas of the same articles very different, sometimes diametrically opposite, are

discovered. As there are numerous opinions on matters of speculation, so there are endless notions about practice. One contents himself with half a system, containing only some general duties which belong to worldly decency :— another insists on uniting virtue with every circumstance, every transaction, every instant, and, if I may be allowed to speak so, every indivisible point of life. One thinks it lawful to associate the pleasures of the world with the practice of piety ; and he pretends that good people differ from the wicked only in some enormities, in which the latter seem to forget they are men, and to transform themselves into wild beasts : another condemns himself to perpetual penances and mortifications, and if at any time he allow himself recreations, they are never such as savor of the spirit of the times, because they are the livery of the world.

I said, my brethren, that if any prejudices make deep impressions on the mind of a rational man, they are those which are produced by a variety of opinions. They sometimes drive men into a state of uncertainty and scepticism, the worst disposition of mind, the most opposite to that persuasion, without which there is no pleasure, and the most contrary to the grand design of religion, which is to establish our consciences, and to enable us to reply to every enquirer on these great subjects, *I know, and am persuaded*, Rom. xiv. 14.

Against this temptation, Jesus Christ guarded his disciples. Never was a question more important, never were the minds of men more divided about any question, than that which related to the person of our Saviour. Some considered him as a politician, who, under a veil of humility, hid the most ambitious designs ; others took him for an enthusiast. Some thought him an emissary of the devil : others an envoy from God. Even among them who agreed in the latter, “ some said that he was Elias, some John the Baptist, and others Jeremias, or one of the prophets.” The faith of the apostles was in danger of being shaken by these divers opinions. Jesus Christ comes to their assistance, and having required their opinions on a question which divided all Judea, having received from Peter the answer of the whole apostolical college, he praiseth their faith, and, by praising it, gave it a firmer establishment.

My brethren, may the words of Jesus Christ make everlasting impressions on you! May those of you who, because you have acted rationally, by embracing the belief, and by obeying the precepts of the gospel, are sometimes taxed with superstition, sometimes with infatuation, and sometimes with melancholy, learn from the reflections that we shall make on the text, to rise above the opinions of men, to be firm and immoveable amidst temptations of this kind, always faithfully to adhere to truth and virtue, and to be the disciples only of them. Grant, O Lord! that they who like St. Peter have said to Jesus Christ, *Thou art the Christ the Son of the living God*, may experience such pleasure as the answer of the divine Saviour gave to the apostle's soul, when he said, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Amen.

The questions and the answers which are related in the text will be our only divisions of this discourse.

Jesus Christ was travelling from Bethany to Cesarea, not to that Cesarea which was situated on the Mediterranean sea, at first called the tower of Strato, and afterwards Cesarea, by Herod the Great, in honour of the emperor Augustus; but to that which was situated at the foot of Mount Lebanon, and which had been repaired and embellished in honour of Tiberius, by Philip the Tetrarch, the son of Herod.

Jesus Christ, in his way to this city, put this question to his disciples, "Whom do men say that I, the Son of man, am?" or, as it may be rendered, "Whom do men say I am? Do they say I am the Son of man?"

We will not enter into a particular examination of the reasons which determined the Jews of our Saviour's time, and the inspired writers with them, to distinguish the Messiah by the title *Son of Man*. Were we to determine any thing on this subject, we should give the preference to the opinion of those who think the phrase *Son of Man*, means *man* by excellence. The Jews say *son of man*, to signify *a man*. Witness among many other passages, this well-known saying of Balaam; "God is not a man that he should lie, neither the son of man that he should repent," Numb. xxiii. 19. The Messiah is called *the Man*, or *the Son of Man*, that is, *the Man* of whom the prophecies had spoken, *the Man* whose coming was the object of the desires and prayers of the whole church.

It is more important to enquire the design of Jesus Christ, in putting this question to his disciples, *Whom do men say that I am?* It is one of those questions, the meaning of which can be determined only by the character of him who proposeth it; for it may be put from many different motives.

Sometimes *pride* puts this question. There are some people who think of nothing but themselves, and who imagine all the world think about them too: they suppose they are the subject of every conversation; and fancy every wheel which moves in society hath some relation to them; if they be not the principal spring of it. People of this sort are very desirous of knowing what is said about them, and, as they have no conception that any but glorious things are said of them, they are extremely solicitous to know them, and often put this question, *Whom do men say that I am?* Would you know what they say of you? Nothing at all. They do not know you exist, and, except a few of your relations, nobody in the world knows you are in it.

The question is sometimes put by *curiosity*, and this motive deserves commendation, if it be accompanied with a desire of reformation. The judgment of the public is respectable, and, to a certain degree, it ought to be a rule of action to us. It is necessary sometimes to go abroad, to quit our relations, and acquaintances, who are prejudiced in our favour, and to inform ourselves of the opinions of those who are more impartial on our conduct. I wish some people would often put this question, *Whom do men say that I am?* The answers they would receive would teach them to entertain less flattering, and more just notions of themselves. *Whom do men say that I am?* They say, you are haughty, and proud of your prosperity; that you use your influence only to oppress the weak; that your success is a public calamity; and that you are a tyrant whom every one abhors. *Whom do men say that I am?* They say, you have a serpent's tongue, that *the poison of adders is under your lips*, Psal. cxi. 3. that you inflame a whole city, a whole province, by the scandalous tales you forge, and which, having forged, you industriously propagate; they say, you are infernally diligent in sowing discord between wife and husband, friend and friend, subject and prince, pastor and flock. *Whom do men say that I am?* They say, you are a sordid covetous wretch; that mam-

mon is the God you adore ; that, provided your coffers fill, it is a matter of indifference to you, whether it be by extortion, or by just acquisition, whether it be by a lawful inheritance, or by an accursed patrimony.

Revenge may put the question, *Whom do men say that I am?* We cannot but know that some reports, which are spread about us, are disadvantageous to our reputation. We are afraid, justice should not be done to us, we therefore wish to know our revilers, in order to mark them out for vengeance. The inquiry in this disposition is certainly blameable. Let us live uprightly, and let us give ourselves no trouble about what people say of us. If there be some cases in which it is useful to know the popular opinion, there are others in which it is best to be ignorant of it. If religion forbids us to avenge ourselves, prudence requires us not to expose ourselves to the temptation of doing it. A heathen hath given us an illustrious example of this prudent conduct, which I am recommending to you : I speak of Pompey the Great. He had defeated Perpenna, and the traitor offered to deliver to him the papers of Sertorius, among which were letters from several of the most powerful men in Rome, who had promised to receive Sertorius into Italy, and to put all to death who should attempt to resist him. Pompey took all the papers, burnt all the letters, by that mean prevented all the bloody consequences which would have followed such fatal discoveries, and, along with them, sacrificed that passion, which many, who are called Christians, find the most difficult to sacrifice, I mean *Revenge*.

But this question, *Whom do men say that I am?* may be put by *benevolence*. The good of society requires each member to entertain just notions of some persons. A magistrate, who acts disinterestedly for the good of the state, and for the support of religion, would be often distressed in his government, if he were represented as a man devoted to his own interest, cruel in his measures, and governed by his own imperious temper. A pastor, who knoweth and preacheth the truth, who hath the power of alarming hardened sinners, and of exciting the fear of hell in them, in order to prevent them from falling into it, or, shall I rather say, in order to draw them out of it : such a pastor will discharge the duties of his office with incomparably more success, if the people do him justice, than if they accuse him of fomenting errors, and of loving to sur-

round his pulpit with *devouring fire and everlasting burnings*, Isa. xxxiii. 14. Benevolence may incline such persons to inquire what is said of them, in order to rectify mistakes, which may be very injurious to those who believe them. In this disposition Jesus Christ proposed the question in the text to his disciples. Benevolence directed all the steps of our Saviour, it dictated all his language, it animated all his emotions ; and, when we are in doubt about the motive of any part of his conduct, we shall seldom run any hazard, if we attribute it to his benevolence. In our text he established the faith of his disciples by trying it. He did not want to be told the public opinions about himself, he knew them better than they of whom he inquired : but he required his disciples to relate people's opinions, that he might give them an antidote against the poison that was enveloped in them.

The disciples answered ; *Some say that thou art John the Baptist ; some Elias ; and others Jeremias ; or one of the prophets.* They omitted those odious opinions, which were injurious to Jesus Christ, and refused to defile their mouths with the execrable blasphemies, which the malignity of some uttered against him. But with what shadow of appearance could it be thought that Jesus Christ was John the Baptist ? You may find, in part, an answer to this question in the fourteenth chapter of this Gospel, ver. 1,—10. It is there said, that Herod Antipas, called the Tetrarch, that is, the king of the fourth part of his father's territories, beheaded John the Baptist at the request of Herodias.

Every body knows the cause of the hatred of that fury against the holy man. John the Baptist held an opinion, which now-a-days passeth for an error injurious to the peace of society, that is, that the high rank of those who are guilty of some scandalous vices, ought not to shelter them from the censures of the ministers of the living God ; and that they who commit, and not they who reprove such crimes, are responsible for all the disorders which such censures may produce in society. A bad courtier, but a good servant of him, who hath sent him *to prepare the way of the Lord, and to make his paths straight*, Luke iii. 4. he told the incestuous Herod, without equivocating, *It is not lawful for thee to have thy brother Philip's wife*, Matt. xiv. 4. Herodias could not plead her cause with equity, and therefore she pleaded it with cruelty. Her daughter Salome

had pleased Herod at a feast, which was made in the castle of Macheron, on the birth day of the king. He shewed the same indulgence to her, that Flaminius the Roman shewed to a court-lady, who requested that consul to gratify her curiosity with the sight of beheading a man. An indulgence, certainly less shocking in a heathen, than in a prince educated in a knowledge of the true God. It was a common opinion among the Jews, that the resurrection of the martyrs was anticipated. Many thought all the prophets to be raised from the dead at the coming of the Messiah, and some had spread a report, which reached Herod, that John the Baptist enjoyed that privilege.

The same reasons, which persuaded some Jews to believe that he, whom they called Jesus, was John the Baptist risen from the dead, persuaded others to believe, that he was some *one of the prophets*, who, like John, had been put to a violent death, for having spoken with a similar courage against the reigning vices of the times in which they lived. This was particularly the case of Jeremiah. When this prophet was only fourteen years of age, and, as he said of himself, when he could *not speak*, because he was *a child*, Jer. i. 6. he delivered himself with a freedom of speech that is hardly allowable in those who are grown grey in a long discharge of the ministerial office. He censured without distinction of rank or character, the vices of all the Jews, and having executed this painful function from the reign of Josiah to the reign of Zedekiah, he was, if we believe a tradition of the Jews, which Tertullian, St. Jerome, and many fathers of the church have preserved, stoned to death at Tahapanes in Egypt, by his countrymen: there he fell a victim to their rage against his predictions. The fact is not certain; however, it is admitted by many Christians, who have pretended that St. Paul had the prophet Jeremiah particularly in view, when he proposed as examples to Christians, some who *were stoned*, Heb. xi. 37. whom he placeth among the *cloud of witnesses*, or, as the words are in the original, among the *cloud of martyrs*, ver. 1. However uncertain this history of the prophet's lapidation may be, some Jews believed it, and it was sufficient to persuade them that Jesus Christ was Jeremiah.

As Elias was translated to heaven without dying, the opinions, of which we have been speaking, were not sufficient to persuade other Jews that Jesus Christ was Elias;

but a mistaken passage of Malachi was the ground of this notion. It is the passage which concludes the writings of that prophet : " Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord," Mal. iii. 5. This prophecy was perfectly plain to the disciples of Jesus Christ, for in him, and in John the Baptist, they saw it accomplished. But the Jews understood it literally. They understand it so still, and, next to the coming of the Messiah, that of Elias is the grand object of their hopes. It is Elias, according to them, who will " turn the heart of the fathers to the children, and the heart of the children to their fathers," ver. 6. It is Elias who will prepare the ways of the Messiah, will be his forerunner, and will anoint him with holy oil. It is Elias, who will answer all questions, and solve all difficulties. It is Elias, who will obtain by his prayers the resurrection of the just. It is Elias, who will do for the dispersed Jews what Moses did for the Israelites enslaved in Egypt ; he will march at their head, and conduct them to Canaan. All these expressions are taken from the Rabbies, whose names I omit, as well as the titles of the books from which I have quoted the passages now mentioned.

Such were the various opinions of the Jews about Jesus Christ ; and each continued in his own prejudice without giving himself any further trouble about it. But how could they remain in a state of tranquillity, while questions of such importance remained in dispute? All their religion, all their hopes, and all their happiness, depended on the eclairsissement of this problem : Who is the man about whom the opinions of mankind are so divided? The questions, strictly speaking, were these : Is the Redeemer of Israel come? Are the prophecies accomplished? Is the Son of God among us, and hath he brought with him peace, grace, and glory? What kind of beings were the Jews, which left these great questions undetermined, and lived without elucidating them? Are you surprised at these things, my brethren? Your indolence on questions of the same kind is equally astonishing to considerate men. The Jews had business, they must have neglected it; they loved pleasures and amusements, they must have suspended them; they were stricken with whatever concerned the present life, and they must have sought after the life to come, they must have shaken off that idleness in which they spent their lives, and have taken up the cross and followed Jesus Christ.

These were the causes of that indolence, which surpriseth you, and these were the causes of that ignorance which concealed Jesus Christ from them, till he made himself known to them by the just, though bloody calamities, which he inflicted on their nation. And these are also the causes of that ignorance, in which the greater part of you are involved, in regard to many questions as important as those which were agitated then. Will a few acts of faith in God, and love to him, assure us of our salvation, or must these acts be continued, repeated, and established? Doth faith consist in barely believing the merit of the Saviour, or doth it include an entire obedience to his laws? Is the fortune, that I enjoy with so much pleasure, display with so much parade, or hide with so much niggardliness, really mine, or doth it belong to my country, to my customers, to the poor, or to any others, whom my ancestors hath deceived, from whom they have obtained, and from whom I withhold it? Doth my course of life lead to heaven, or to hell? Shall I be numbered with *the spirits of just men made perfect*, Heb. xii. 23. after I have finished my short life, or shall I be plunged with devils into eternal flames? My God! how is it possible for men quietly to eat, drink, sleep, and, as they call it, amuse themselves, while these important questions remain unanswered! But, as I said of the Jews, we must neglect our business; suspend our pleasures; cease to be dazzled with the present, and employ ourselves about the future world: perhaps also we must make a sacrifice of some darling passion, abjure some old opinion; or restore some acquisition, which is dearer to us than the truths of religion, and the salvation of our souls. Wo be to us! Let us no more reproach the Jews; the causes of their indolence are the causes of ours. Ah! let us take care, lest, like them, we continue in ignorance, till the vengeance of God command death, and devils, and hell, to awake us with them to *everlasting shame*, Dan. xii. 2.

Jesus Christ, having heard from the mouths of his apostles what people thought of him, desired also to hear from their own mouths, (we have assigned the reasons before,) what they themselves thought of him. *He saith unto them, But whom say ye that I am?* Peter instantly replied for himself, and for the whole apostolical college, *Thou art the Christ, the Son of the Living God.*

St. Peter was a man of great vivacity, and people of this

cast are subject to great mistakes ; as ready to speak as to think ; they often fall into mistakes, through the same principle that inclines them to embrace the truth, and to maintain it. St. Peter's history often exemplifies this remark. Doth he hear Jesus Christ speak of his approaching death ? *Lord, says he, spare thyself, this shall not be to thee,* Matt. xvi. 22. Doth he see a few rays of celestial glory on the holy mount ? He is stricken with their splendour, and exclaims, *Lord, it is good for us to be here,* chap. xvii. 4. Doth he perceive Jesus Christ in the hands of his enemies ? He draws a sword to deliver him, and cuts off the ear of Malchus. But, if this vivacity expose a man to great inconveniences, it is also accompanied with some fine advantages. When a man of this disposition attends to virtue, he makes infinitely greater proficiency in it than those slow men do, who pause and weigh, and argue out all step by step : the zeal of the former is more ardent, their flames are more vehement, and after they are become wise by their mistakes, they are patterns of piety. St. Peter, on this occasion, proves before-hand all we have advanced. He feels himself animated with a holy jealousy, in regard to them who partake with him the honour of apostleship ; and it would mortify him, could he think, that any one of the apostolical college hath more zeal for a master, to whom he hath devoted his heart, and his life, all his faculty of loving, and all the powers of his soul ; he looks, he sparkles, and he replies, *Thou art the Christ, the Son of the living God.*

Thou art the Christ, or, thou art the Messiah, the king promised to the church. He calls this king *the Son of God* : *Thou art the Christ, the Son of the living God.* The Jews gave the Messiah this title, which was an object of their hopes. Under this idea the prophecies had promised him, “ the Lord hath said unto me, Thou art my Son ; this day have I begotten thee,” Psal. ii. 7. God himself conferred this title on Jesus Christ from heaven, ‘ This is my beloved Son,’ Matt. iii. 17. Under this idea the angel promised him to his holy mother, “ Thou shalt bring forth a Son, he shall be great, and shall be called, The Son of the Highest,” Luke i. 31, 32. They are two very different questions, I grant, Whether the Jewish church acknowledged that the Messiah should be *the Son of God* ;—and whether they knew all the import of this august title.

It cannot, however, be reasonably doubted, methinks, whether they discovered his dignity, although they might not know the doctrine of Christ's divinity so clearly, nor receive it with so much demonstration, as christians have received it. I should digress too far from my subject, were I to quote all the passages from the writings of Jews which learned men have collected on this article. Let it suffice to remark, that if it could be proved, that the Jewish church affixed only confused ideas to the title *Son of God*, which is given to the Messiah, it is beyond a doubt, I think, that the apostles affixed clear ideas to the terms, and that, in their style, *Messiah* and *Son of God* are synonymous : witness, among many other passages, St. Thomas's adoration of Jesus Christ, expressed in these words, *My Lord and my God*.

Let us not engage any further in this controversy now ; let us improve the precious moments which remain to the principal design that we proposed in the choice of the subject, that is, to guard you against the temptations which arise from that variety of opinions which are received, both in the world and in the church, on the most important points of religion. The comparison we are going to make of St. Peter's confession of faith, with the judgment of Jesus Christ on it, will conduct us to this end.

Jesus Christ assured St. Peter, that the confession of faith, which he then made, "Thou art the Christ, the Son of the living God," was not a production of frail and corrupted nature, or, as he expresseth it, That "flesh and blood had not revealed these things unto him." Flesh and blood mean here, as in many other passages we have quoted at other times, frail and corrupted nature. Jesus Christ assured St. Peter, that this confession was a production of grace, which had operated in him, and which would conduct him to the supreme good. This is the meaning of these words, "My Father, who is in heaven, hath revealed these things unto thee." What characters of the faith of St. Peter occasioned the judgment that Jesus Christ made of it ? and how may we know whether our faith be of the same divine original ? Follow us in these reflections : *Blessed art thou, Simon Barjona, flesh and blood hath not produced the faith that thou hast professed, but my Father, who is in heaven, hath revealed it to thee.* In order to convince thee of the truth of my assertions, consider, first, the circumstances which Providence hath improved to pro-

duce thy faith : secondly, the efforts which preceded it : thirdly, the evidence that accompanies it : fourthly, the sacrifices which seal and crown it : and, lastly, the nature of the very frailties which subsist with it.—Let us explain these five characters, and let us make an application of them. Let us know St. Peter ; or, rather, let us learn to know ourselves. With this, the most important point, we will conclude this discourse.

1. Let us attend to *the circumstances* which Providence had improved to the producing of St. Peter's faith. There are, in the lives of Christians, certain signal circumstances, in which we cannot help perceiving a particular hand of Providence working for their salvation. Mistakes on this article may produce, and foment, superstitious sentiments. We have, in general, a secret bias to fanaticism. We often meet with people who imagine themselves the central point of all the designs of God ; they think, he watcheth only over them, and that, in all the events in the universe, he hath only their felicity in view. Far from us be such extravagant notions. It is, however, strictly true, that there are in the lives of christians some signal circumstances, in which we cannot help seeing a particular providence working for their salvation. Of whom can this be affirmed more evidently than of the apostles ? They, by an inestimable privilege, were not only witnesses of the life of Jesus Christ, hearers of his doctrine, and spectators of his miracles : but they were admitted to an intimacy with him ; they had liberty at all times, and in all places, to converse with him, to propose their doubts, and to ask for his instructions ; they were at the source of wisdom, truth, and life. St. Peter had these advantages not only in common with the rest of the apostles : but he, with James and John, were chosen from the rest of the apostles to accompany the Saviour, when, on particular occasions, he laid aside the vails which concealed him from the rest, and when he displayed his divinity in its greatest glory. A faith produced in such extraordinary circumstances, was not the work of flesh and blood, it was a production of that almighty grace, that ineffable love, which wrought the salvation of St. Peter, and others.

My brethren, although we have never enjoyed the same advantages with St. Peter : yet, it seems to me, those whom God hath established in piety, may recollect the manner in which he hath improved some circumstances to form

the dispositions in them that constitute it. Let each turn his attention to the different conditions through which God hath been pleased to conduct him. Here I was exposed to such or such a danger, and delivered from it by a kind of miracle ; there, I fell into such or such a temptation, from which I was surprizingly recovered ; in such a year I was connected with a baneful company, from which an unexpected event freed me ; at another time, I met with a faithful friend, the most valuable of all acquisitions, whose kind advice and assistance, recommended by his own example, were of infinite use to me : some of these dangerous states would have ruined me, if the projects, on which I was most passionately bent, had succeeded according to my wishes ; for they were excited by worldly objects, and I was infatuated with their glory ; and others would have produced the same effect, if my adverse circumstances had either increased or continued. I repeat it again, my brethren, each of us may recollect circumstances in his life in which a kind providence evidently interposed, and made use of them to tear him from the world, and thereby enabled him to adopt this comfortable declaration of Jesus Christ, "Blessed art thou, Simon Barjona ; for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven."

2. Let us remark *the efforts* which preceded faith. God hath been pleased to conceal the truth under veils, in order to excite our arduous industry to discover it. The obscurity, that involves it for a time, is not only agreeable to the general plan of providence, but it is one of the most singularly beautiful dispensations of it. If, then, you have attended to the truth only in a careless, indolent manner, instead of studying it with avidity, it is to be feared you have not obtained it ; at least, it may be presumed, your attachment to it is less the work of heaven than of the world. But if you can attest you have silenced prejudice to hear reason, you have consulted nature to know the God of nature ; that, disgusted with the little progress you could make in that way, you have had recourse to revelation ; and that you have stretched your meditation, not only to ascertain the truth of the gospel, but to obtain a deep, thorough knowledge of it ; that you have considered this as the most important work to which your attention could be directed ; that you have sincerely and ardently implored the assistance of God to enable you to succeed in your en-

deavours ; that you have often knocked at the door of mercy to obtain it ; and that you have often adopted the sentiments, with the prayer of David, and said, " Lord ! open thou mine eyes that I may behold wondrous things out of thy law ! Psal. cxix. 18. If you can appeal to heaven for the truth of these practices, be you assured, your faith, like St. Peter's, is not a production of flesh and blood, but a work of that grace which never refuseth itself to the sighs of a soul seeking it with so much vehement desire.

3. *The evidence* that accompanies faith is our next article. People may sincerely deceive themselves ; indeed erroneous opinions are generally received on account of some glimmerings that hover around them, and dazzle the beholders. The belief of an error seems, in some cases, to be grounded on principles as clear as those of truth. It is certain, however, that truth hath a brightness peculiar to itself ; an evidence, that distinguisheth it from whatever is not true. The persuasion of a man, who rests on demonstration, is altogether different from that of him who is seduced by sophisms. Evidence hath its prerogatives and its rights. Maintain who will, not only with sincerity, but with all the positiveness and violence of which he is capable, that there is nothing certain ; I am fully persuaded that I have evidence, incomparably clearer, of the opposite opinion. In like manner, when I affirm that I have an intelligent soul, and that I animate a material body ; when I maintain that I am free, that the Creator hath given me the power of turning my eyes to the east, or to the west ; that while the Supreme Being, on whom I own I am entirely dependent, shall please to continue me in my present state, I may look to the east or to the west, as I choose, without being forced by any superior power to turn my eyes toward one of these points, rather than towards the other : when I admit these propositions, I find myself guided by a brightness of evidence, which it is impossible to find in the opposite propositions. A sophist may invent some objections, which I cannot answer ; but he can never produce reasons, that counterbalance those which determine me : he may perplex, but he can never persuade me. In like manner, an infidel may unite every argument in favour of a system of infidelity ; a Turk may accumulate all his imaginations in support of Mahomedism ; a Jew may do the same for Judaism ; and they may

silence me, but they can never dissuade me from christianity. The religion of Jesus Christ hath peculiar proof. The brightness of that evidence, which guides the faith of a christian, is a guarantee of the purity of the principle from which it proceeds.

4. Observe *the sacrifices* that crown the faith of a christian. There are two sorts of these : the one comprehends some valuable possessions ; the other some tyrannical passions. Religion requires sacrifices of the first kind in times of persecution, when the most indispensable duties of a christian are punished as atrocious crimes ; when men, under pretence of religion, let loose their rage against them who sincerely love religion, and when, to use our Saviour's style, they think *to do service to God*, John xvi. 2. by putting the disciples of Christ to death. Happy they ! who, among you, my brethren, have been enabled to make sacrifices of this kind ! You bear, I see, the marks of the disciples of a crucified Saviour ; I respect the cross, you bear, and I venerate your wounds. Yet these are doubtful evidences of that faith which the grace of our heavenly Father produceth. Sometimes they even proceed from a disinclination to sacrifices of the second kind. Infatuation hath made confessors ; vain glory hath produced martyrs ; and there is a phenomenon in the church, the cross of casuists, and the most insuperable objection against the doctrines of assurance and perseverance ; that is, there are men, who, after they have resisted the greatest trials, yield to the least ; men who, having at first fought like heroes, at last fly like cowards ; who, after they have prayed for their persecutors, for those who confined them in dungeons, who, to use the Psalmist's language, *plowed upon their backs, and made long their furrows*, Psal. cxxix. 3. could not prevail with themselves on the eve of a Lord's supper-day to forgive a small offence committed by a brother, by one of the household of faith. There have been men who, after they had resisted the tortures of the rack, fell into the silly snares of voluptuousness. There have been men who, after they had forsaken all their ample fortunes, and rich revenues, were condemned for invading the property of a neighbour, for the sake of a trifling sum, that bore no proportion to that which they had quitted for the sake of religion. O thou *deceitful, and desperately wicked heart of man !* O thou *heart of man ! who can know thee !* Jer. xvii. 9. Yet study thy heart, and thou wilt

know it. Search out the principle from which thine actions flow : Content not thyself with a superficial self-examination ; and thou wilt find, that want of courage to make a sacrifice of the last kind is sometimes that which produceth a sacrifice of the first. One passion indemnifies us for the sacrifice of another. But to resign a passion, the resignation of which no other passion requires ; to become humble without indemnifying pride by courting the applause that men sometimes give to humility ; to renounce pleasure without any other pleasure than that of pleasing the Creator ; to make it our meat and drink, according to the language of scripture, “ to do the will of God ; to deny one’s self ; to crucify the flesh, with the affections and lusts ; to present the body a living sacrifice, holy, acceptable to God,” John iv. 34. Matt. xvii. 24. Gal. v. 24. Rom. xii. 1. these are the characters of that faith which flesh cannot produce ; *that which is born of the flesh is flesh*, John iii. 6. but a faith, which sacrificeth the flesh itself, is a production of the grace of the *Father which is in heaven*.

5. To conclude, St. Peter’s faith hath a fifth character, which he could not well discover in himself, before he had experienced his own frailty, but which we, who have a complete history of his life, may very clearly discern. I ground the happiness of St. Peter, and the idea I form of his faith, on the very nature of his fall. Not that we ought to consider sin as an advantage, nor that we adopt the maxim of those who put sin among the *all things which work together for good to them that love God*, Rom. viii. 28.— Ah ! if sin be an advantage, may I be for ever deprived of such an advantage ! May a constant peace between my Creator and me for ever place me in a happy capacity of knowing the pleasure of reconciliation with him ! It is true, however, that we may judge by the nature of the falls of good men of the sincerity of their faith, and that the very obstacles which the remainder of corruption in them opposeth to their happiness, are, properly understood, proofs of the unchangeableness of their felicity.

St. Peter fell into great sin after he had made the noble confession in the text. He committed one of those atrocious crimes which terrify the conscience, trouble the joy of salvation, and which, sometimes, confound the elect with the reprobate. Of the same Jesus, to whom St. Peter said in the text, *Thou art the Christ, the son of the living God* ;

and elsewhere, *We believe, and are sure, that thou art that Christ, the Son of the living God* ; of the same Jesus he afterward said, *I know not the man*, John vi. 69. Matt. xxvi. 72. Ye know not the man ! And who, then, did you say, had the *words of eternal life* ? Ye know not the man !—And with whom, then, did you promise to go to prison and to death ? Ye know not the man ! And whom have you followed, and whom did you declare to be *the Son of the living God* ? Notwithstanding this flagrant crime ; notwithstanding this denial, the scandal of all ages, and an eternal monument of human weakness ; in spite of this crime, the salvation of Peter was sure ; he was the object of the promise, “ Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat : but I have prayed for thee that thy faith fail not,” Luke xxii. 31, 32. And “ Blessed art thou, Simon Barjona,” was not only true, but infallible. The very nature of his fall proves it. Certain struggles, which precede the commission of sin ; a certain infelicity, that is felt during the commission of it ; above all, certain horrors which follow ; an inward voice, that cries, Miserable wretch ! what hast thou done ? A certain hell, if I may venture so to express myself, a certain hell, the flames of which divine love alone can kindle, characterize the falls of which I speak.

This article is for you, poor sinners ! who are so hard to be persuaded of the mercy of God towards you ; who imagine the Deity sits on a tribunal of vengeance, surrounded with thunder and lightning, ready to strike your guilty heads. Such a faith as St. Peter’s never fails. When, by examining your own hearts, and the histories of your own lives, you discover the characters which we have described, you may assure yourselves, that all the powers of hell united against your salvation can never prevent it. God forgive the man who abuseth this doctrine ! God forgive the man who poisoneth this part of Christian divinity !—God forgive the man who reasoneth in this execrable manner ! St. Peter committed an atrocious crime, in an unguarded moment, when reason, troubled by a revolution of the senses, had lost the powers of reflection ; I therefore risque nothing by committing sin coolly and deliberately. St. Peter disguised his christianity for a moment, when the danger of losing his life made him lose sight of the reasons that induce people to confess their christianity ; then I may disguise mine for thirty or forty years to—

gether, and teach my family to act the same hypocritical part ; then I may live thirty or forty years, without a church, without sacraments, without public worship :— when I have an opportunity, I may loudly exclaim, *Thou art the Christ, the Son of the living God* ; and when that confession would injure my interest, or hazard my fortune, or my life, I may hold myself always in readiness to cry as loudly, *I know not the man* ; I may abjure that religion which Jesus Christ preached, which my fathers sealed with their blood, and for which a cloud of witnesses, Heb. xii. 1. my contemporaries, and my brethren, went, some into banishment, others into dungeons, some to the gallies, and others to the stake. God forgive the man who reasoneth in this execrable manner. “ Ah ! how shall I bless whom God hath not blessed ! ”

I repeat it again, such a faith as St. Peter's never fails, and the very nature of the falls of such a believer proves the sincerity and the excellence of his faith. We would not wish to have him banish entirely from his soul that fear which the Scriptures praise, and to which they attribute grand effects. A christian, an established christian I mean, ought to live in perpetual vigilance, he ought always to have these passages in his mind, “ Be not high minded, “ but fear. Hold that fast which thou hast, that no man “ take thy crown. When the righteous turneth away from “ his righteousness shall he live ? All his righteousness “ that he hath done shall not be mentioned, in his sin he “ shall die,” Rom. xii. 20. Rev. iii. 11. and Ezek. xviii. 24. From these scriptures, such a Christian as I have described will not infer consequences against the certainty of his salvation ; but consequences directly contrary ; and there is a degree of perfection which enables a christian soldier, even in spite of temporary repulses in wars, to sing this triumphant song, “ Who shall separate me from the love of “ Christ ? In all things, I am more than conqueror, “ through him that loved me ! Thanks be unto God, who “ always causeth me to triumph in Christ ! ” Rom. viii. 35. 37. and 2 Cor. ii. 14.

O ! how amiable, my brethren, is christianity ! How proportional to the wants of men ! O ! how delightful to recollect its comfortable doctrine, in those sad moments, in which sin appears, after we have fallen into it, in all its blackness and horror ! How delightful to recollect its comfortable doctrine in those distressing periods, in which a

guilty conscience driveth us to the verge of hell, holdeth us on the brink of the precipice, and obligeth us to hear those terrifying exclamations, which arise from the bottom of the abyss; “The fearful, the unbelieving, the abominable, whoremongers, and all liars, shall have their part in the lake, which burneth with fire and brimstone! Rev. xxi. 8. How happy then to be able to say, I have sinned indeed! I have repeatedly committed the crimes, which plunge men into *the lake that burneth with fire and brimstone!* I have repeatedly been fearful, and unclean! perhaps I may be so again! Perhaps I may forget all the resolutions I have made to devote myself for ever to God! Perhaps I may violate my solemn oaths to my sovereign Lord! Perhaps I may again deny my Redeemer! Perhaps, should I be again tried with the sight of scaffolds and stakes, I might again say, *I know not the man!* But yet, I know I love him! Nothing, I am sure, will ever be able to eradicate my love to him! I know, if I *love him*, it is *because he first loved me*, 1 John iv. 19. and I know, that he, *having loved his own, who are in the world, loved them unto the end*, John xiii. 1.

O my God! What would become of us without a religion, that preached such comfortable truths to us! Let us devote ourselves for ever to this religion, my brethren. The more it strengthens us against the horrors, which sin inspires, the more let us endeavor to surmount them by resisting sin. May you be adorned with these holy dispositions, my brethren! May you be admitted to the eternal pleasures, which they procure, and may each of you be able to apply to himself the declaration of Jesus Christ to St. Peter, “Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father, who is in heaven.” God grant you these blessings! To him be honor and glory for ever. Amen.

CHAPTER LIII.

ON THE NECESSITY OF UNIVERSAL OBEDIENCE.

JAMES ii. 10.

Whoever shall keep the whole law, and yet offend in one point, he is guilty of all.

WERE I obliged to give a title to this epistle, from which I have taken my text, to distinguish it from the other books of our sacred canon, I would call it *the paradoxes of St. James*. It should seem, the apostle had no other design in writing than that of surprising his readers by unheard-of propositions. In the first chapter he subverts that notion of religion, which is generally received both in the world and the church. To adore the God of heaven and earth, to receive his revelation, to acknowledge his Messiah, to partake of his sacraments, to burn with zeal for his worship, this is usually called religion. No, says St. James, this is not religion; at most this is only a small part of it: "Religion consists in visiting the fatherless and widows in their affliction, and in keeping himself unspotted from the world," ver. 27. In the second chapter he seems to take pains to efface the grand character of a christian, and of christianity itself, and to destroy this fundamental truth of the gospel, "that man is justified by faith without the deeds of the law," Rom. iii. 28. "No," says he, "man is not justified by faith only; Abraham, our father, was justified by works," chap. ii. 24. 21. and all christians are justified by works. In another place, St. James seems to place all religion in some minute and comparatively inconsiderable articles, or, what comes to much the same, to teach, that the omission of some comparatively small duty renders the most pure and solid piety of no account. Levity of conversation is one of these articles. How different, my brethren! is the morality of the scriptures from the morality of the world! We often hear high encomiums of some people in company. Observe that man, say they, what a pattern of piety is he! The church doors are hardly opened before he rushes into his seat with eagerness and transport. In approaching the Lord's table he discovers, by every look and gesture a heart all inflamed with divine

love. When his shepherds were smitten, and the sheep scattered, the most difficult sacrifices became easy to him. Country, family, titles, riches, he left all with pleasure for the sake of following the divine steps of Jesus Christ in his sufferings. He can be reprov'd for no more than one little inadvertence, that is, he has a levity of conversation. But what says St. James of this man, who seems to have a right of precedence in a catalogue of saints? What does he say of this man, so diligent to attend public worship, so fervent at the Lord's supper, so zealous for religion? He says, this man has no religion at all; "If any man among you seem to be religious, and bridleth not his tongue, this man's religion is vain," chap. i. 26.

But without attending to all the paradoxes of St. James, let us attend to this in our text. Here is a principle that seems more likely to produce despair in our hearts than to promote virtue; a principle which seems to aim at no less than the exclusion of the greatest saints on earth from heaven, and to oblige Moses, Elias, David, Paul, and other such eminent men to exclaim, "Who then can be saved!" Matt. xix. 25. This principle is, that to sin against one article of the divine laws is to render one's self guilty of a breach of them all. *Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*

That you may the better enter into the spirit of our text, we have three sorts of reflections to propose to you. By the first we intend to fix the meaning of our apostle's proposition, and to clear it from all obscurity. Our second class of reflections will be applied to enforce the sense that we shall give the text. The last will characterise those sinners who live in this dreadful state, who, by habitually offending in one point, render themselves guilty of an universal subversion of the whole law of God; and here we shall direct you how to use the text as a touchstone to discover the truth or falsehood of your faith, the sincerity or hypocrisy of your obedience.

I. Let us fix the sense of our apostle's proposition, and for this purpose let us answer two questions. 1. What kind of sin had St. James in view when he said, *Whosoever shall keep the whole law, and yet offend in one point?* 2. How did he mean, that, by *offending in one point*, the offender was guilty of violating *the whole law*?

The meaning of the first depends partly on what precedes the text. The apostle had been endeavouring to in-

aspire christians with charity ; not with that partial charity, which inclines us to pity and relieve the miseries of a few distressed neighbours, but with that universal love, which induces all the disciples of Christ to consider one another as brethren, and which, because all are united to God, unites all to one another, and teacheth each to consider all as one compact body, of which love is the bond.

The apostle enters into this subject by this exhortation. *My brethren ! have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons*, ch. ii. 1. These words are rather difficult : but one of the following senses, I think, must be given to them. 1. Instead of translating, *have not the faith*, we may read, *judge not of faith by appearance of persons* ; that is to say, Do not judge what faith christians have in Jesus Christ, whom God hath elevated to the highest glory, by the rank, which they occupy in civil society, by their attendants, and equipage, and habits. A man, who makes a very mean and contemptible appearance, a man all in rags is often a better christian than he, whose christianity, (so to speak,) is all set off with splendour, and grandeur, and fortune.

Or rather, *have not faith in the Lord of glory by shewing a partial regard for the appearance of persons* ; that is to say, Do not imagine yourselves believers, while you regard the appearance of persons. Do not imagine, that true faith is compatible with that meanness of soul, which makes people susceptible of very deep impressions of esteem at seeing a parade of human grandeur ; do not suppose, that the soul of a good man must necessarily prostrate itself before pomp, and annihilate itself in the presence of great men ; while he turns with disdain from the poor, infinitely greater for their piety than others for their pomp. A christian believing in Jesus Christ glorified, a christian persuaded that Jesus, his head, is elevated to the highest degree of glory, and hoping that he shall be shortly exalted to some degree with him ; a christian, in whose mind such ideas are formed, ought not to entertain very high notions of earthly things, he ought to esteem that in man, which constitutes his real greatness, that immortality, which is a part of his essence, those hopes of eternal glory, at which he aspires, those efforts, which he is making towards bearing the image of his Creator : such qualities deserve esteem, and not the empty advantages of fortune.

The apostle, having established this general maxim, applies it to a particular case ; but there are some difficulties in his manner of stating the case, as well as in the maxim to which he applies it. *If there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment ; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place ; and say to the poor, Stand thou there, or sit here under my footstool : Are ye not then partial in yourselves, and are become judges of evil thoughts ?* What assembly had the apostle in view here ?

Some think he spoke of an assembly of judges, and by *respect*, or appearance of persons, a spirit of partiality. They say, these words of St. James are synonymous to those of God to Jewish judges by Moses.—“Thou shalt not respect the person of the poor, nor honour the person of the mighty : but in righteousness shalt thou judge thy neighbour,” Lev. xix. 15.—“Ye shall not respect persons in judgment : but ye shall hear the small as well as the great,” Deut. i. 16, 17.—They confirm this opinion, by quoting a canon of the Jews, which enacts, that when two persons of unequal rank appear together in the Sanhedrim, one shall not be allowed to sit while the other stands ; but both shall either sit together, or stand together, to avoid every shadow of partiality.

But, perhaps, our apostle spoke also of religious assemblies, and intended to inform primitive christians, that where the distinctions of princes and subjects, magistrates and people, were not known, there the rich would affect state, aspire to chief places, and gratify their senseless vanity by placing the poor on their footstools, in order to make them feel their indigence and meanness. However the apostle might mean, whether he spoke of juridical assemblies, or of religious conventions ; of partial judgments, or of improper distinctions in the church, it is plain, he intended to preclude that veneration, which, in little souls, riches obtain for their possessors, and that disdain which poverty excites in such minds for those whom providence hath exposed to it.

Among many reasons, by which he enforces his exhortation, that, which immediately precedes the text, is taken from charity, or benevolence, *If ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as*

thyself, ye do well. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. Then follow the words of the text, *for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*

It should seem at first, from the connection of the text with the preceding verses, that when St. James says, *Who-so-ever shall keep the whole law, and yet offend in one point, he is guilty of all*, he means, by this one point, benevolence. However, I cannot think the meaning of St. James ought to be thus restricted. I rather suppose that he took occasion from a particular subject to establish a general maxim, that includes all sins, that come under the same description with that of which he was speaking. On this account after he has said, *Whoever shall keep the whole law, and yet offend in one point, he is guilty of all*, he adds, *for he that said, Do not commit adultery, said also, Do not kill*; he adds another example beside that of which he had been speaking. Consequently, he intended not only to speak of violation of the precepts of love; but also of all others, which had the same characters.

But in what light does he place this violation of the precept of love? He considers it as a sin committed with full consent, preceded by a judgment of the mind, accompanied with mature deliberation, and to a certain degree, approved by him who commits it. All these ideas are contained in these words, *Ye have respect to persons, ye are partial in yourselves, ye are judges of evil thoughts, ye have despised the poor.* What the apostle affirms of love in particular, he affirms of all sins committed with the same dispositions. Every sin committed with full consent, preceded by a judgment of the mind, accompanied with mature deliberation; every sin that conscience is made to approve during the commission of it; every such sin is included in this maxim of our apostle, *whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*

In this manner divest the text of one vague notion, to which it may seem to have given occasion. We acquit the apostle of the charge of preaching a melancholy, cruel morality, and we affirm, for the comfort of weak and timorous minds, that we ought not to place among the sins here intended, either momentary faults, daily frailties, or involuntary passions.

1. By *daily frailties* I mean those imperfections of piety, which are inseparable from the conditions of inhabitants of this world, which mix themselves with the virtues of the most eminent saints, and which, even in the highest exercises of the most fervid piety, make them feel that they are men, and that they are sinful men. By *daily frailties* I mean wanderings in prayer, troublesome intrusions of sensible objects, low exercises of self-love, and many other infirmities, of which you, my dear brethren, have had too many examples in your own lives in times past, and yet have too much experience in the tempers of your hearts every day. Infirmities of this kind do not answer the black description which St. James gives of the *offence* mentioned in the text. A good man, who is subject to these frailties, far from approving the sad necessity, that carries him off from his duty, deploras it. In him they are not conclusions from principles, laid down with full consent; they are sad effects of that imperfection, which God had thought proper to leave in our knowledge and holiness, and which will remain as long as we continue to languish life away in this valley of tears. To say all in one word, they are rather an imperfection essential to nature, than a direct violation of the law.

2. We ought not to number *momentary faults* among the offences, of which it is said, Whosoever committeth *one* is guilty of a violation of the whole law. Where is the regenerate man, where is the saint, where is the saint of the highest order, who can assure himself, he shall never fall into some sins? Where is the faith so firm as to promise never to tremble at the sight of racks, stakes, and gibbets? Where is that christian heroism, which can render a man invulnerable to some fiery darts, with which the enemy of our salvation sometimes assaults us; and, (what is still more unattainable by human firmness) where is that christian heroism which can render a man invulnerable to some darts of voluptuousness, which strike the tenderest parts of nature, and excite those passions which are at the same time the most turbulent and the most agreeable? A believer falls into such sins only in those sad moments in which he is surprised unawares, and in which he loses in a manner the power of reflecting and thinking. If there remain any liberty of judgment amidst the phrenzy, he employs it to recall his reason, which is fleeing; and to arouse his virtue, that sleeps in spite of all his efforts. All chained as

he is by the enemy, he makes efforts, weak indeed, but yet earnest, to disengage himself. The pleasures of sin, even when he most enjoys them, and while he sacrificeth his piety and innocence to them, are imbittered by the inward remorse that rises in his regenerate soul. While he delivers himself up to the temptation and the tempter, he complains, *O wretched man that I am ! who shall deliver me from the body of this death ?* Rom. vii. 24. When the charm has spent its force, when his fascinated eyes recover their sight, and he sees objects again in their true point of light, then conscience reclaims its rights ; then he detests what he had just before admired ; then the cause of his joy becomes the cause of his sorrow and terror ; and he prefers the pain, anguish, and torture of repentance, before the most alluring attractives of sin.

3. We will venture one step further. We affirm that gusts of *involuntary passions* ought not to be included in the number of sins of which St. James saith, *Whosoever offendeth in one point, he is guilty of all.* God placeth us in this world as in a state of trial. We are all born with some passions, which it is our duty to attack and mortify ; but from which we shall never be able to free ourselves entirely. The soul of one is united to a body, naturally so modified as to incline him to voluptuousness. Another soul has dispositions naturally inclining it to avarice, pride, envy, or jealousy. It is in our power to resist these passions ; but to have, or not to have them, when we come into the world, doth not depend on us. We ought not always to judge of our state by the enemy whom we have to encounter : but by the vigilance with which we resist him. In spite of some remains of inclination to pride, we may become humble, if we endeavour sincerely and heartily to become so. In spite of natural inclinations to avarice, we may become generous by endeavouring to become so, and so of the rest. Involuntary passions, when we zealously endeavour to restrain them, ought to be considered as exercises of our virtue prescribed by our Creator ; and not as criminal effects of the obstinacy of the creature. The sins, into a commission of which they beguile us, ought always to humble us ; indeed they would involve us in eternal misery, were we not recovered by repentance after having fallen into them : but neither they, nor transient offences, nor daily frailties, ought to be reckoned among those sins, of which St. James says, *he who of-*

sendeth in one point, is guilty of all. The sins of which the apostle speaks, are preceded by the judgment of the mind, accompanied with mature deliberation, and approved by conscience. Thus we have divested the text of one vague meaning to which it may seem to have given occasion.

But in what sense may it be affirmed of any sin, that *he who offendeth in one point, is guilty of all*? The nature of the subject must answer this second question, and enable us to reject the false senses, that are given to the proposition of our apostle. It is plain, St. James neither meant to establish an equality of sins, nor an equality of punishments. It is evident, that as sins are unequal among men, so justice require an inequality of punishment. The man who adds murder to hatred, is certainly more guilty than he who restrains his hatred, and trembles at a thought of murder. He whose hatred knows no bounds, and who endeavours to assuage it with murder, will certainly be punished more rigorously than the former.

What then was the apostle's meaning? He probably had two views, a particular and a general view. The particular design might regard the theological system of some Jews, and the general design might regard the moral system of too many christians.

Some Jews, soon after the Apostle's time, and very likely in his days, affirmed, that God gave a great many precepts to men, not that he intended to oblige them to the observance of all, but that they might have an opportunity of obtaining salvation by observing any one of them; and it was one of their maxims, that he who diligently kept one command, was thereby freed from the necessity of observing the rest. Agreeably to this notion, a famous Rabbi expounds these words in Hosea, *Take away all iniquity, and give good*, that is, according to the false notion of our expositor, pardon our sins, and accept our zeal for one precept of thy law. What is still more remarkable, when the Jews choose a precept, they usually choose one that gives the least check to their favourite passions, and one that is least essential to religion, as some ceremonial precept. This, perhaps, is what Jesus Christ reproves in the Pharisees and Scribes of his time, "Wo unto you, Scribes and Pharisees, hypocrites; for ye pay tithes of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these

ought ye to have done, and not to leave the other undone," Matt. xxiii. 23. Perhaps these words of our Saviour, may be parallel to those of St. James. The apostle had been recommending love, and at length he tells the Jews, who, in the style of Jesus Christ, *omitted mercy*, that *whosoever should keep the whole law, and yet offend in this one point, would be guilty of all*.

But, as we observed just now, St. James did not intend to restrain what he said to love. If he had a particular view to the theological system of some Jews, he had also a general view to the morality of many christians, whose ideas of devotion are too contracted. He informs them, that a virtue incomplete in its parts, cannot be a true virtue. He affirms, that he who resolves in his own mind to sin, and who forces his conscience to approve vice while he commits it, cannot in this manner violate one single article of the law without enervating the whole of it. A man cannot be truly chaste without being humble, nor can he be truly humble without being chaste. For the same reason no man can deliberately violate the law that forbids anger, without violating that which forbids avarice ; nor can any man violate the law which forbids extortion, without violating that which forbids impurity. All virtues are naturally united together, and mutually support one another. The establishment of one unjust maxim authorizeth all unjust maxims. This is the meaning of the proposition in our text, *Whosoever offendeth in one point, is guilty of all*.

Hitherto we have only explained the sense of our text, it now remains to be proved. The proposition of our apostle is founded on three principal reasons. He, who sins in the manner just now described ; he, whose mind resolves to sin, and who forces his conscience to approve, vice while he commits it, sins against all the precepts of the law, while he seems to sin against only one. 1. Because he subverts, as far as he can, the foundation of the law. 2. Because, although he may not actually violate all the articles of the law, yet he violates them virtually, I mean to say, his principles lead to an actual violation of all the precepts of the law. 3. Because we may presume, he, who violates the law virtually, will actually violate it, when it suits him to do so. These three reasons establish the truth of our apostle's proposition, and justify the sense, that we have given it. The discussion of these three reasons will be the second part of our discourse.

II. He who violates one precept of the law in the manner just now described, violates all ; because, first, he subverts, as far as in him lies, the very foundation of the law. This will clearly appear by a comparison of vice with error, heresy with disobedience. There are two sorts of errors and heresies ; there are some errors which do not subvert the foundation of faith, and there are other errors that do subvert it. If, after I have honestly and diligently endeavoured to understand a passage of scripture proceeding from the mouth of God, I give it a sense different from that which is the true meaning of it ; if I give it this sense, not because I dispute the authority of an infallible God, but because I cannot perceive that it ought to be taken in any other sense than that in which I understand it, I am indeed in an error, but by falling into this error I do not subvert the foundation on which my faith is built. I always suppose the authority and infallibility of God, and I am ready to renounce my error as soon as I am convinced that it is contrary to divine revelation.

But if, after it has been made to appear with irrefragable evidence, that my error is contrary to divine revelation, and if, moreover, after it has been made to appear that revelation came from God, I persist in my error, then, by sinning against *one point* I become *guilty of all*, because, by denying one single proposition of revelation, I deny that foundation on which all other propositions of revelation are built, that is, the infallibility and veracity of that God who speaks in our scriptures. I put in the place of God my reason, my wisdom, my tutor, my minister, whomever or whatever determines me to prefer my error before that truth, which I am convinced is clearly revealed in a book that came from heaven.

In like manner there are two sorts of vices, some which do not subvert the foundation of our obedience to the laws of God, and others that do. In the first class are those sins which we have enumerated, daily infirmities, transient faults, and involuntary passions. In the second class ought to be placed those sins of deliberation and reflection, of which we just now spoke, and which our apostle had in view. These sins strike at the foundation of our obedience to the laws of God.

What is the ground of our obedience to the divine laws ? When God gives us laws, he may be considered under either of three relations, or under all the three together ;

as a sovereign, as a legislator, as a father. Our obedience to God, considered as a sovereign, is founded on his infinite authority over us, and on our obligation to an entire and unreserved submission to him. Our obedience to God as a legislator is founded on his perfect equity. Our obedience to God as a Father is founded on the certain advantages which they who obey his laws derive from them, and on a clear evidence that because he ordains them, they must be essential to our happiness. Now he who sins coolly and deliberately against one single article, saps these three foundations of the law. He is, therefore, guilty of a violation of the whole law.

He saps the foundation of that obedience which is due to God considered as a master, if he imagine, he may make and reserve in his obedience ; if he say, I will submit to God, if he command me to be humble, but not if he command me to be chaste ; and so on. He saps the foundation of that obedience which is due to God considered as a lawgiver, if he imagine God is just in giving such and such a law, but not in prescribing such and such other laws ; if he suppose God is just when he appoints him to educate and provide for an only son, but that he ceaseth to do right when he commands him to sacrifice him, addressing him in this terrifying style, *Take now thy son, and offer him for a burnt offering upon one of the mountains which I will tell thee of*, Gen. xxii. 2. He subverts the foundation of obedience to God as a father, if he suppose that God hath our happiness in view in requiring us to renounce some passions, but that he goes contrary to our interests by requiring us to sacrifice some other passions, which he may suppose can never be sacrificed without sacrificing at the same time his pleasure and felicity.

He who sins in this manner, attributes to the objects which induce him to sin, excellencies that can be in none but the Creator. He says, It is not God who is my master, my sovereign : It is the world, it is my company, it is my custom. He says, It is not God who is just : Justice is the property of my passions, my anger, my vengeance. He says, It is not God who is the source of my true happiness : it is my gold, my silver, my palace, my equipage, my Dalilah, my Drusilla. To *offend in one point* in this sense is to be *guilty of all* ; because it subverts the foundation on which our obedience is built. And this reason is emphatically assigned by St. James in the verses that follow the

text, *Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all, for,* adds the apostle, *He that said, do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.*

2. The man who offends in the manner that we have described, he who in his mind resolves to sin, and endeavours to force his conscience to approve vice, while he commits it, breaks all the precepts of the law, because, whether he do actually break them or not, he breaks them virtually, and intentionally. He violates precepts of generosity, but he does not fall into debauchery. Why? Is it because he respects the divine laws which prohibit debauchery? No, but because, not being alike inclined to both these vices, he enjoys less pleasure in excess than in avarice. Could he find as much pleasure in violating the laws that prohibit excess, as he finds in violating those which forbid avarice, then, the same principle that impels him now to an incessant, immoderate love of gain, would impel him to drown his reason in wine, and to plunge himself into all excesses. By violating, then, laws commanding generosity, he violates, if not actually, yet virtually, laws prohibiting debauchery. What keeps him from violating the laws that forbid *clamour* and dissipation, is not respect for that God who commands recollection, retreat, and silence: but he affects these, because he has less aversion to retirement and silence, than he has to noise, clamour, and dissipation. Had he as much dislike of the first, as he has of the last, then the same principle that now induces him to be always alone, always either inaccessible or morose, would induce him to be always abroad, always avoiding a sight of himself by fleeing from company to company, from one dissipation to another. As, therefore, he does not obey the law that enjoins silence by his perpetual solitude, so he virtually annihilates the law that forbids dissipation; and here again to offend in *one point* is to be *guilty of all*.

In fine, he who offends in the manner that we have explained, he whose mind determines to sin, and who endeavours to force his conscience to approve his practice, sins against all the precepts of the law, while he seems to offend only in one point, because there is sufficient reason to believe, he will some time or other actually break those laws, which now he breaks only intentionally. Here, my

brethren, I wish each of you would recollect the mortifying history of his own life, and reflect seriously on those passions which successively took place in you, and which by turns exercise their terrible dominion over all them who are not entirely devoted to universal obedience.—What proceeds only from a change of circumstances, we readily take for a reformation of manners; and we often fancy we have made a great progress in holiness, when we have renounced one vice, although we have only laid aside this one to make room for another that seemed opposite to it, but which was a natural consequence of the first.—What elevates you to-day into excesses of ungoverned joy, is your excessive love of pleasure. Now, it is natural to suppose this excessive love of pleasure which elevates you into immoderate joy, now that the objects of your pleasure are within your reach, will plunge you into depths of melancholy and despair, when you are deprived of those objects. That which induces you to-day to slumber in carnal security, is your inability to resist the first impressions of certain objects; but, if you know not how to resist to-day the impressions of such objects as lull you into security, you will not know how to resist to-morrow the impressions of other objects which will drive you to despair; and so this very principle of non-resistance, if I may so call it, which makes you quiet to-day, will make you desperate to-morrow. There is no greater security for our not falling into one vice, than our actual abstinence from another vice. There is no better evidence that we shall not practice the sins of old men, than our not committing the sins of youth. Prodigality is the vice of youth, and not to be profuse in youth is the best security that we shall not in declining life fall into avarice, the vice of old age.—May one principle animate all your actions, a principle of obedience to the laws of God! then what keeps you from haughtiness, will preserve you from meanness; what saves you from the seduction of pleasure, will preserve you from sinking under pain; what keeps you from inordinate love to an only son, while it pleased God to spare him, will keep you from immoderate disquietude, when God thinks proper to take him away. But a man, who deliberately *offends in one point*, not only offends intentionally against all the articles of the law; but, it is highly probable, he will actually violate all articles one after another; because, when universal esteem for all the laws of God is not laid

down as the grand principle of religious action, the passions are not corrected, they are only deranged, one put in the place of another ; and nothing more is necessary to complete actual, universal wickedness, than a change of vices with a change of circumstances.

All this is yet too vague. We have, indeed, endeavoured to explain, and to prove the proposition of our apostle ; but unless we enter into a more minute detail, we shall derive very little advantage from this discourse. Those of our auditors who have most reason to number themselves with such as sin deliberately, will put themselves in the opposite class. The most abandoned sinners will call their own crimes either daily frailties, or transient faults, or involuntary passions. We must, if it be possible, take away this pretext of depravity, and characterise those sins which we have named sins of *reflection, deliberation, and approbation* ; sins which place him who commits them precisely in the state intended by our apostle ; he *offends in one point*, and his disposition to do so renders him guilty of total and universal disobedience. This is our third part, and the conclusion of this discourse.

III. St. James pronounces in our text a sentence of condemnation against three sorts of sinners. 1. Against such as are engaged in a way of life sinful of itself. 2. Against such as cherish a favorite passion. 3. Against persons of unteachable dispositions.

1. *They who are engaged in a way of life sinful of itself*, are guilty of a violation of the whole law, while they seem to offend only in one point.

We every day hear merchants and traders ingenuously confess, that their business cannot succeed unless they defraud the government. We will not examine whether their assertion be true ; we will suppose it to be as they say ; and we affirm, that a trade which necessarily obliges a man to violate a law so express as that of paying tribute to government, is bad of itself. That disposition of mind which induces a man to follow it, ought not to be ranked either with those human frailties, transient faults, or involuntary passions, which we have enumerated, and for which evangelical abatements are reserved. This is a blow struck at legislative authority. What, then, ought a merchant to do, who is engaged in a commerce which necessarily obligeth him to violate a law of the state concerning impost ? He ought to give up his commerce, and to

quit a way of living which he knows is iniquitous in itself. If he cannot prevail with himself to make this sacrifice, all his hopes of being saved are fallacious.

We every day hear military men affirm, that it is impossible to wear a sword with honour, without professing to be always disposed to revenge, and to violate all laws human and divine which forbids duelling. We do not inquire the truth of the assertion, we suppose it true. We do not examine, whether prudence could not in all cases suggest proper means to free men from a tyrannical point of honour; or whether there really be any cases, in which gentlemen are indispensably obliged, either to quit the army, or to violate the precepts that command us to give up a spirit of resentment. We only affirm, that a military man, who constantly and deliberately harbors a design of always avenging himself in certain cases, is in this miserable list of sinners, who, by offending in *one point*, are *guilty of all*. We do not affirm, that he would be in the guilty condition, if he could not promise to resist a disposition to revenge in every future moment of his life; we only affirm that he is guilty of a violation of the whole law, if he do not sincerely and uprightly resolve to resist this inclination. You cannot be a christian without having a fixed resolution to seal the truths of the gospel with your blood, if it please providence to call you to martyrdom. You cannot, however, promise, that the sight of racks and stakes shall never shake your resolution, nor ever induce you to violate your sincere determination to die for religion, if it should please providence to expose you to death on account of it. It is sufficient for the tranquillity of your conscience, that you have formed a resolution to suffer rather than deny the faith. In like manner, we do not affirm, that a military man is guilty of the offence with which we have charged him, if he cannot engage never to be carried away with an excess of passion inclining him to revenge; we only say, if he coolly determine always to avenge himself in certain cases, he directly attacks the authority of the lawgiver. *He offendeth in one point, and he is guilty of all*. If a man cannot profess to bear arms without harbouring a fixed intention of violating all laws human and divine, that prohibit duelling, even to those who receive the most cruel affronts, either the profession of arms or the hope of salvation must be given up. No man in the

army can assure himself that he is in a state of grace, unless his conscience attests, that he will avoid, with all possible circumspection, every case in which a tyrannical point of honour renders revenge necessary; and that, if ever he be, in spite of all his precautions, in such a case, when he must either resign his military employments, or violate the laws that forbid revenge, he will obey the law, and resign his military honours.

It is too often seen, that our relation to some offenders inspires us with indulgence for their offences. This kind of temptation is never more difficult to surmount than when we are called to bear a faithful testimony concerning the state of our brethren, who refuse to sacrifice their fortune and their country to religion and a good conscience. But what relation is so near as to pre-occupy our minds to such a degree as to prevent our considering the life of such a person, as it really is, bad in itself; or what pretext can be plausible enough to authorise it? We have sounded in their ears a thousand times these thundering words of the Son of God, *Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels*, Luke ix. 26. *He that loveth father or mother, son or daughter, and, we may add, he that loveth houses or lands, ease, riches, or honours, more than me, is not worthy of me*, Matt. x. 37. We have summoned them by the sacred promises and solemn engagements, which some of them have entered into at the table of the Lord, while they partook of the significant symbols of the body and blood of the Saviour, to devote themselves to the glory of God, and the edification of his church. We have unveiled their hearts, and shewn them how the artfulness of their ingenious passions exculpated their conduct, by putting specious pretexts in the place of solid reasons. We have reproved them for pretending, that they dare not face the danger of attempting to flee, when the government forbade their quitting the kingdom; and now liberty is granted, for making that a reason for staying. We have described the numerous advantages of public worship; we have proved, that the preaching of the gospel is, if I may speak so, the food of Christian virtues; and that, when people have accustomed themselves to live without the public exercises of religion, they insensibly lose that delicacy of conscience, without which they cannot either be

good christians, or, what are called in the world, men of honour and probity ; we have demonstrated this assertion by an unexceptionable argument taken from experience ; we have said, Observe that man, who was formerly so very scrupulous of retaining the property of his neighbour ; see, he retains it now without any scruple : observe those parents, who were formerly so tender of their children ; see now with what inhumanity they leave them to struggle with want. We have represented to them, that to reside where the spirit of persecution is only smothered, not extinguished, is to betray religion, by exposing the friends of it to the hazard of being martyred, without having any assurance of being possessed with a spirit of martyrdom ;— and we have endeavoured to convince them, that he who flatters himself he shall be able to undergo martyrdom, and lives where he is liable to it, while Providence opens a way of escape, is presumptuous in the highest degree, and exposeth himself to such misery as the son of Sirach denounces, when he says, *He that loveth danger shall perish therein*, Eccl. iii. 26. Not having been able to move them by motives taken from their own interest, we have tried to affect them with the interest of their children. We have told them, that their posterity will live without any religion, that they will have too much knowledge to adhere to superstition, and too little to profess the true religion ; and this sad prophecy has been already verified in their families. To all these demonstrations they are insensible ; they wilfully shut their eyes against the light ; they guard themselves against the force of these exhortations ; they are forging new fetters for themselves, which will confine them to a place, of which God has said, *Come out of her, my people ! that ye be not partakers of her sins, and that ye receive not of her plagues*, Rev. xviii. 4.— They build, they plant, they marry, they give in marriage, and they also have abused the patience of the godly, by whom they have been invited to repent. I ask again, what relation can be so near as to prevail with us to put this kind of life among the frailties, for which evangelical abatements are reserved.

Let us all, as far as providential circumstances will allow, follow a profession compatible with our duty. Let us do more, let us endeavour so to arrange our affairs that our professions may stimulate us to obedience, and that every thing around us may direct our attention to God.

Alas ! in spite of all our precautions, sin will too often carry us away ; we shall too often forget our Creator, how loud soever every voice around us proclaims his beneficence to us, and his excellencies in himself. But how great will our defection be, if our natural inclinations be strengthened by the engagements of our condition ! A kind of life wicked of itself is the first sort of sin of which my text says, *Whosoever offendeth in one point is guilty of all.*

2. In the same class we put sinners, who *cherish a darling passion.* Few hearts are so depraved as to be inclined to all excesses. Few souls are so insensible to the grand interest of their salvation, as to be unwilling to do any thing toward obtaining salvation. But, at the same time, where is the heart so renewed as to have no evil disposition ? And how few christians are there, who love their salvation so as to sacrifice all to the obtaining of it ? The offender, of whom we speak, pretends to compound with his lawgiver. Is he inclined to avarice ? he will say, Lord ! allow me to gratify my love of money, and I am ready to give up my disposition to revenge. Is he inclined to revenge ? Lord ! allow me to be vindictive, and I will sacrifice my avarice. Is he disposed to voluptuousness ? Lord ! suffer me to retain my Drusilla, and my Delilah, and my vengeance, my ambition, my avarice, every thing else, I will sacrifice to thee.

A favourite passion is inconsistent with the chief virtue of christianity, with that, which is the life and soul of all others, I mean that love of God, which places God supreme in the heart. A just God will accept none of our homage, while we refuse him that of our chief love. All the sacrifices that we can offer him to purchase a right to retain a darling sin, are proofs of the empire which that sin hath over us, and of our fixed resolution to free ourselves from the law of him, who would be, as he ought to be, the supreme object of our love. Do not fancy, that what we have said concerning involuntary passions is applicable to darling sin, and exculpates a favourite passion. One man, whose involuntary passions sometimes hurry him away, detests his own disposition ; but the other cherishes his. One makes many an arduous attempt to correct his error : the other engages to do so ; but he makes promises pass for performances, and means to get rid of the last by professing the first. One considers the grace that tears the deplorable passion from his heart as a most desi-

rable benefit ; and even, while he falls into his sin, he considers it as the greatest misfortune of his life : the other regards him as a mortal enemy who endeavours to prevail with him to renounce a passion, in the gratification of which all his happiness depends.

Let us lay down the love of God as a foundation of all virtue. Let us love him chiefly, who is supremely lovely. Let our hearts adopt the language of the psalmist, *Access to God is my supreme good. Whom have I in heaven but thee, and there is none upon earth that I desire besides thee,* Psal. lxxiii. 25. Let us consider and avoid, as acts of idolatry, all immoderately lively and affectionate emotions of love to creatures. Let us entertain only a small degree of attachment to objects, which at most can procure us only a momentary felicity. A favourite passion is a second disposition of mind, that renders us guilty of a violation of the whole law, even while we seem to violate it only in an inconsiderable part.

3. Finally, *Intractable minds* are condemned in our text. Docility is a touchstone, by which a doubtful piety may be known to be real or apparent. The royal prophet describes in the fiftieth psalm such a rigid observer of the exterior of religion as we speak of ; a man who has the name of God always in his mouth, and is ever talking of the holiness of his laws ; a man always ready to offer whole hecatombs in sacrifice ; but who has not patience to hear a representation of his duty, and an exhortation to perform it. The psalmist declares, all this appearance of devotion, if unaccompanied with docility, is useless, yea, more likely to arouse the anger of God than to obtain his favour. *Thou wicked wretch !* says he, in the name of God, to this phantom of piety, who imposes on the church by his outward appearance, and who, perhaps, imposeth on himself ; *Thou wicked man, what hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth, seeing thou hatest instruction ?* ver. 16. He authoriseth us to use the same language to some of you. Why this assiduity at church, why this zeal on solemn festivals, why this fervour at the Lord's table, seeing you are unteachable ; seeing you love none but vague maxims of virtue and holiness ; seeing you will not allow your casuist to enter into some details ; seeing every man loses your favour, if he hints your foibles ; seeing your tenderest and most faithful friend would become suspected directly,

yea, would seem an impertinent censor, the moment he should discover your faults, and endeavour to make you acknowledge and reform them ?

My brethren, if we love virtue, we love all the means that lead to it, and with peculiar pleasure behold them who recommend it. Nothing is more opposite to that general devotedness to the laws of God which my text prescribes, than a spirit inimical against them who have the courage to control the passions. "He that turneth away his ear from hearing the law, even his prayer shall be abomination," Prov. xxviii. 9. "Whoso loveth instruction loveth knowledge," chap. xii. 1. "The law of the wise is a fountain of life, to depart from the snares of death," chap. xiii. 14. "Let the righteous smite me, it shall be a kindness ; and let him reprove me, it shall be an excellent oil, which shall not break my head," Psal. cxli. 5. May God always continue a succession of such righteous men, and may he incline our hearts to profit by their instructions ! To him be honour and glory for ever. Amen.



CHAPTER LIV.

An exhortation to praise God, to seek him, and remember his works. God's providence over Abraham, over Joseph, over Israel in Egypt, over Moses delivering the Israelites, and over his people brought out of Egypt, fed in the wilderness, and planted in Canaan.

O give thanks unto the Lord ; call upon his name : make known his deeds among the people. Sing unto him, sing psalms unto him : talk ye of all his wondrous works. Glory ye in his holy name : let the heart of them rejoice that seek the Lord.

Seek the Lord, and his strength ; seek his face evermore. Remember his marvellous works that he hath done ; his wonders, and the judgments of his mouth ; O ye seed of Abraham his servant, ye children of Jacob his chosen.

He is the Lord our God ; his judgments are in all the earth. He hath remembered his covenant for ever, the word which he commanded to a thousand generations : Which covenant he made with Abraham ; and his oath

unto Isaac ; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant ; saying, Unto thee will I give the land of Canaan, the lot of your inheritance : When they were but a few men in number ; yea, very few, and strangers in it.

When they went from one nation to another, from one kingdom to another people, he suffered no man to do them wrong : yea, he reproved kings for their sakes ; saying, touch not mine anointed, and do my prophets no harm.—Moreover, he called for a famine upon the land ; he brake the whole staff of bread.

He sent a man before them, even Joseph, who was sold for a servant ; Whose feet they hurt with fetters : he was laid in iron, until the time that his word came : the word of the Lord tried him. The king sent and loosed him ; even the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance ; to bind his princes at his pleasure, and teach his senators wisdom.

Israel also came into Egypt ; and Jacob sojourned in the land of Ham. And he increased his people greatly, and made them stronger than their enemies. He turned their heart to hate his people, to deal subtilly with his servants.

He sent Moses his servant, and Aaron whom he had chosen. They shewed his signs among them, and wonders in the land of Ham. He sent darkness, and made it dark ; and they rebelled not against his word.

He turned their waters into blood, and slew their fish. Their land brought forth frogs in abundance, in the chambers of their kings. He spake, and there came divers sorts of flies, and lice in all their coasts. He gave them hail for rain, and flaming fire in their land.

He smote their vines also and their fig trees ; and brake the trees of their coasts. He spake, and the locusts came, and caterpillars, and that without number. And did eat up all the herbs in their land, and devoured the fruit of their ground. He smote also all the first born in their land, the chief of all their strength.

He brought them forth also with silver and gold ; and there was not one feeble person among their tribes. Egypt was glad when they departed ; for the fear of them fell upon them. He spread a cloud for a covering ; and fire to give light in the night. The people asked, and he

brought quails, and satisfied them with the bread of heaven. He opened the rock, and the waters gushed out ; they ran in the dry places like a river.

For he remembered his holy promise, and Abraham his servant. And he brought forth his people with joy, and his chosen with gladness ; And gave them the lands of the heathen ; and they inherited the labour of the people ; that they might observe his statutes, and keep his laws. Praise ye the Lord.—*Psalm cv.*



CHAPTER LV.

The Creator is to be remembered in the days of youth, and must not be deferred. The Preacher's care to edify. The reverential fear of God the chief concern of men.

1. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them ; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain :

2. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened ; and the doors shall be shut in the streets, when the sound of the grinding is low ; and he shall rise up at the voice of the bird ; and all the daughters of music shall be brought low : Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail ; because man goeth to his long home, and the mourners go about the streets :

3. Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern : then shall the dust return to the earth as it was : and the spirit shall return unto God who gave it. Vanity of vanities, saith the Preacher ; all is vanity.

4. And moreover, because the Preacher was wise, he still taught the people knowledge ; yea, he gave good heed, and sought out, and set in order many proverbs.—

The Preacher sought to find out acceptable words ; and that which was written was upright, even words of truth.

5. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished : of making many books there is no end ; and much study is a weariness of the flesh.

6. Let us hear the conclusion of the whole matter : Fear God, and keep his commandments ; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.—*Ecclesiastes*, chap. xii.



CHAPTER LVI.

A new heaven and a new earth. The blessedness of God's people. The judgment of the wicked. A description of the heavenly Jerusalem.

1. And I saw a new heaven, and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

2. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away.

3. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write : for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end : I will give unto him that is athirst of the fountain of the water of life freely.

4. He that overcometh shall inherit all things ; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone : which is the second death.

5. And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

6. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God : and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal ; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

7. On the east, three gates ; on the north, three gates ; on the south, three gates ; and on the west, three gates.— And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

8. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth four-square, and the length is as large as the breadth.

9. And he measured the city with the reed, twelve thousand furlongs : the length and the breadth, and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

10. And the building of the wall of it was of jasper : and the city was pure gold, like unto clear glass. And the foundations of the wall of the city, were garnished with all manner of precious stones. The first foundation was jasper ; the second, sapphire ; the third, a chalcedony ; the fourth, an emerald ; the fifth, sardonyx ; the sixth, sardius ; the seventh, chrysolite ; the eighth, beryl ; the ninth, a topez ; the tenth, a chrysoprasus ; the eleventh, a jacinth ; the twelfth, an amethyst.

11. And the twelve gates were twelve pearls ; every several gate was of one pearl : and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein : for the Lord God Almighty and the Lamb are the temple of it.

12. And the city had no need of the sun, neither of the moon, to shine in it : for the glory of God did lighten it, and the Lamb is the light thereof.

13. And the nations of them which are saved, shall walk in the light of it : and the kings of the earth do bring their

glory and honour into it. And the gates of it shall not be shut at all by day ; for there shall be no night there.

14. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie ; but they which are written in the Lamb's book of life.—*Revelation xxi.*



CHAPTER LVII.

The river and tree of life. The glorious state of God's servants. The angel will not be worshipped. Worship God. Nothing may be added to or taken from this prophecy.

1. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for healing of the nations.

3. And there shall be no more curse : but the throne of God and of the Lamb shall be in it ; and his servants shall serve him. And they shall see his face ; and his name shall be in their foreheads. And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever.

4. And he said unto me, These sayings are faithful and true : and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly : blessed is he that keepeth the sayings of the prophecy of this book.

5. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not : for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book : worship God.

6. And he saith unto me, Seal not the sayings of the prophecy of this book ; for the time is at hand. He that is unjust, let him be unjust still : and he which is filthy,

let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still.

7. And, behold, I come quickly ; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last.

8. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

9. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

10. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book :

11. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things which are written in this book.

12. He which testifieth these things saith, Surely I come quickly ; Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.

Revelation xxii.

BENEDICTION.

May the blessings of heaven rest upon the whole human family ! May brotherly love universally prevail, and every moral and every social virtue finally and firmly cement all mankind, in heavenly, god-like friendship, holiness and love ! Thus, may the grace of God be and abide with us, you, and all the sons and daughters of men, for ever and ever, without end. Amen.

W. H. Roberts, Dec. 21 / 1871
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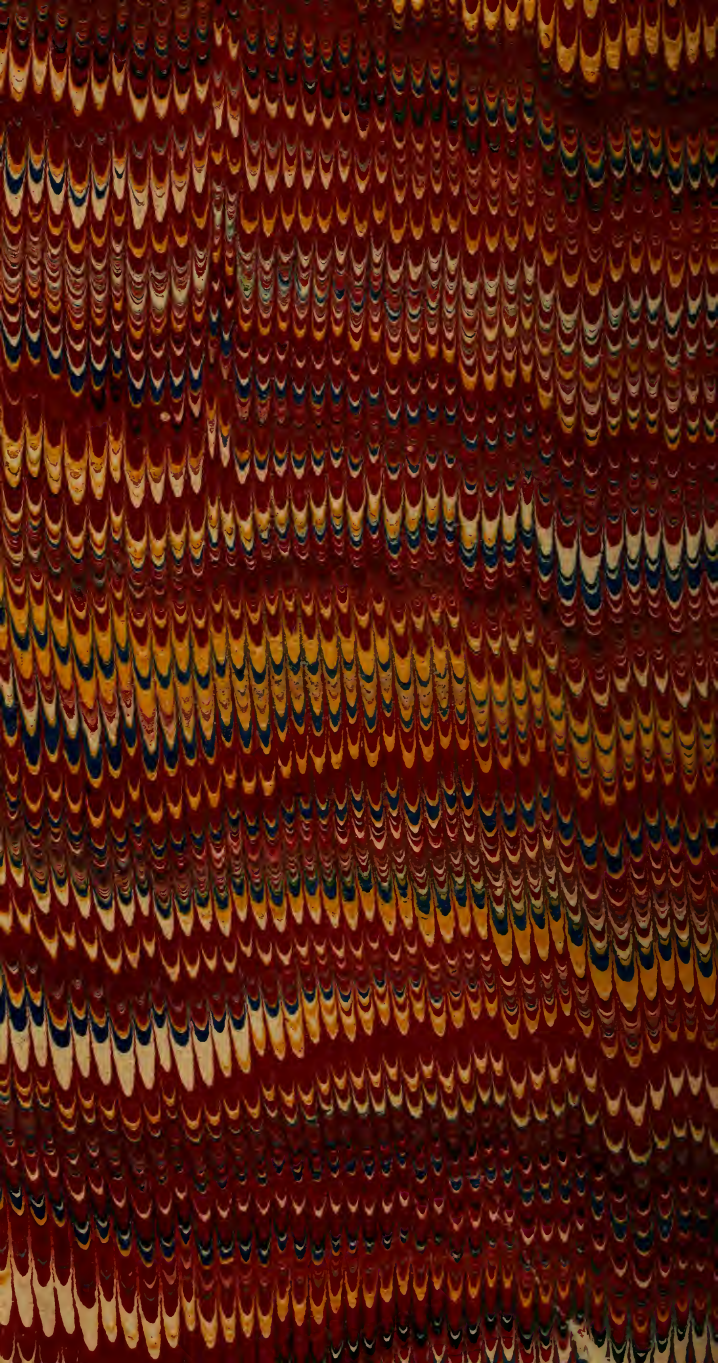
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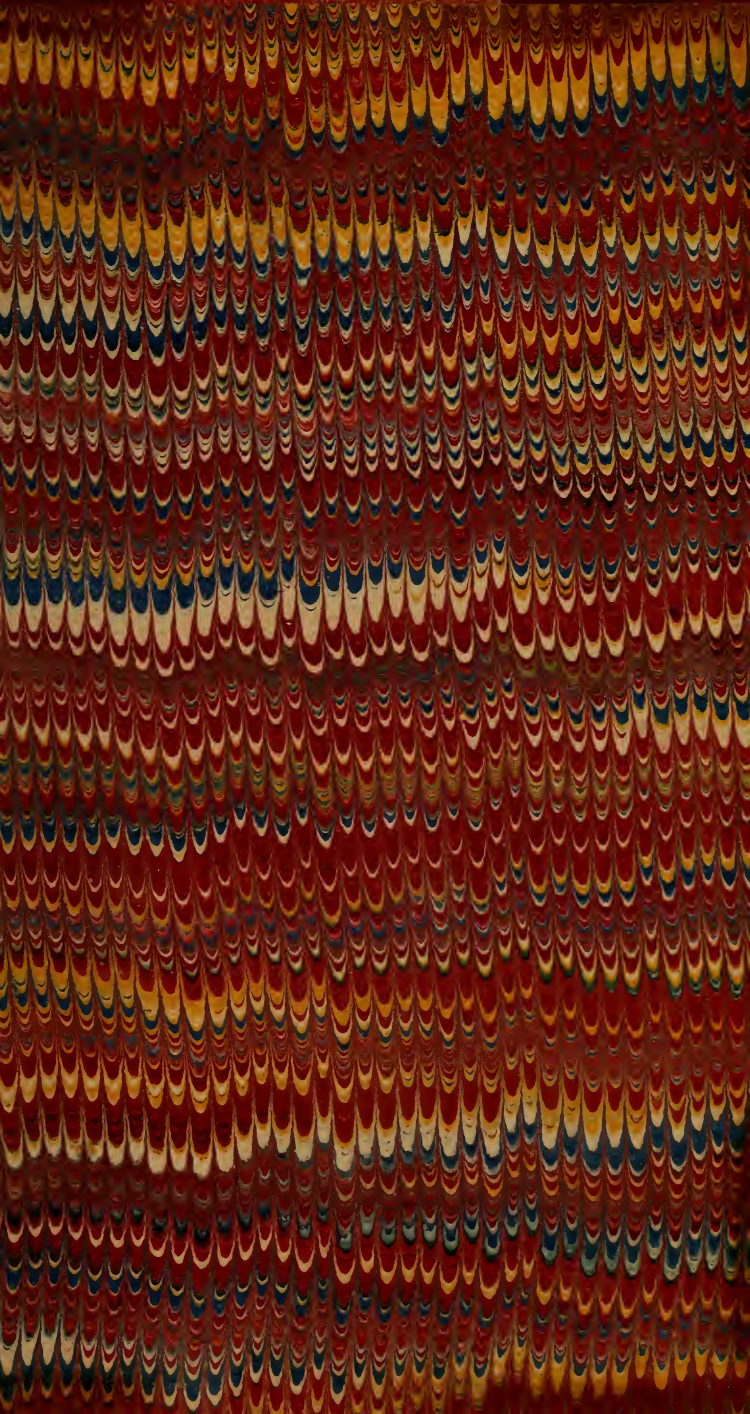
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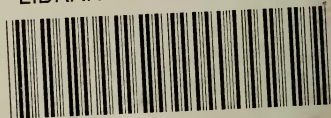
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